

# THE STUDENT WORLD

A quarterly magazine published at 13 Rue Calvin, Geneva  
by the World's Student Christian Federation

Dr. W. A. VISSER 't HOOFT *Editor*

---

VOLUME XXIV

First Quarter, 1931

NUMBER 1

---

## EDITORIALS

### **The Student World looks at North America**

It has become part of the editorial policy of *The Student World* at the time when a meeting of the General Committee of the World's Student Christian Federation is called together to devote a number to the particular world-area in which that meeting is going to be held. Thus Scandinavia was surveyed in 1926 before the Nyborg meeting and India was "looked at" in 1928 before the conference at Mysore.

It might be asked if this is really in line with the purpose of our magazine. Are we justified in asking our whole family of readers to interest themselves in the continent which only a chosen few will be able to visit?

We would like to think that we are. We believe that we may call on our readers to take their spiritual share in the coming gathering. And in order to do so we may request them to take a sympathetic interest in the life of the movements which will be our hosts.

But even if there were no meetings in sight, *The Student World* would not feel like offering apologies for concentrating attention on the North American Continent. For it happens that the same Continent which exerts probably the strongest influence of any in Christian thought and action, is at the same time the least known and most misunderstood of all among Christians in other parts of the world. It is not that

there is little literature about America, or that it is being insufficiently discussed ; but it is that there are only too few dispassionate, frank and realistic presentations of American religious life, and, moreover, that America is going through such tremendous transformations that few observers either inside or outside America are able to picture it as it is today.

It is important that we should see Christian America in the right perspective for much depends on it for those adventures in which readers of *The Student World* are interested. Where would the Federation have been but for the persistent support of American leadership, American courage and American energy ? And what of the future of Christian work in its world-setting if we had to count America out of the picture ? The concerns of American Christianity are, therefore, more than a national or continental affair. They have their immediate bearing on the future of Christianity as a world force. We are, therefore, particularly glad that we may offer our readers a number of studies on the U.S.A. and Canada which are all characterised by a spirit of great frankness. They are written by men who are willing to share with us both their hopes and their fears, both their victories and their anxieties. By doing so they give an example of a truly Christian international spirit. Too often our international contacts are characterised by politeness rather than honesty and intimacy. It is a sign of the maturing of a fellowship if it leads men to open their hearts to each other without fearing superficial judgments or biased criticisms. For we are not called to measure each other's virtues and weaknesses. We are called to share and to stand by each other in the building of one Kingdom which transcends all continents.

V. 't H.

*Have you renewed your subscription for 1931? If not this is the last number of "The Student World" which you will receive. You should not miss the three issues on "The Message of the Federation", "A Preface to Christian Morals", "Christianity and Communism."*



### The General Committee in North America

A meeting of the General Committee of the World's Student Christian Federation is always a momentous event. It is momentous in the life of the student movement acting as host as well as in the life of the Federation as a whole. It is momentous because of the immense potentialities latent in such a meeting ; potentialities for good and potentialities for harm. In former years many of the inviting movements have received incalculable advantages both moral and spiritual from its presence. There have been other inviting movements, however, for whom the presence of the General Committee was not an unmixed blessing.

There is always a grave risk in bringing such a group as the members of the General Committee together. Our ideals in the Federation are very high, perhaps the highest of any world movement. Yet the members of the General Committee are very human people. They represent every variety of race and culture and they bring to the General Committee a wide range of different theological and philosophical positions. Being honest men and women they are anxious to interpret these positions. But all this variety, coupled with the shortness of time during which the Committee meets, puts a tremendous strain on human nature. The hazards of the meeting are correspondingly great. A tremendous responsibility for its success or failure and for the consequent repercussions of that success or failure upon the national hosts, as well as upon movements in other parts of the world, rests upon all those who have anything to do with the meeting. The programme of the General Committee is important, but the character of its sessions will be determined far more by the mind and spirit of the delegates than by the nature of the programme. It is the attitude of the delegates towards each other and towards the inviting country and their manner of participation in the Committee's sessions which is really determinative.

This is true no matter where the General Committee meets, but it is particularly true when the General Committee meets in North America. It is consequently of the utmost

importance that delegates from other parts of the world should be aware of their responsibility and should take especial care to prepare themselves not only for their participation in the sessions of the Committee, but also for their visit to the new world. For it is a new world, whether viewed from Europe or Asia. It is a world so new, and a world which continues to change so rapidly that even its best informed citizens are at a loss to explain it to themselves, much less to interpret it to visitors. In the midst of continuous social flux and persistent national aloofness from the affairs of other nations the task of religion is a very baffling one. This is particularly true of the task of a religious movement with international affiliations. The North American Student Christian Movements are therefore confronted with one of the most gigantic and difficult tasks which faces the Federation in any part of the world. The delegates to the General Committee from over seas will help these movements most by trying to understand their problems and by forming personal friendships with their leaders. "Ask many questions, make few comments" would be a good rule for one to adopt during a short visit to America.

The student movements in North America have also a heavy responsibility for the success of the General Committee. Delegates will arrive from countries which are feeling the full impact of America's economic and social invasion. Some of the delegates will come with minds greatly puzzled by the attitude of the United States towards the rest of the world since the war. It will be the responsibility of the American delegates to describe and interpret the rôle of the Christian minority in American life and to bring the General Committee some word of God which will demonstrate the fact and power of a living Christian community conscious of its world fellowship at work in the midst of American civilization.

F. P. M.



### Traduction

Une réunion du Comité Général de la Fédération universelle des Associations chrétiennes d'Etudiants est toujours un événement important ; important dans la vie du groupement national qui remplit le rôle d'hôte comme dans celle de la Fédération toute entière ; important à cause de ses vastes possibilités latentes, possibilités de bien et de mal. Autrefois, beaucoup de groupements nationaux recevant le Comité Général ont retiré de sa visite des avantages incalculables. Il en est d'autres toutefois pour lesquels la réunion du Comité Général n'a pas été un bonheur sans mélange.

Il y a toujours un risque sérieux à réunir une assemblée comme celle que forment les membres du Comité Général. Nous avons, dans la Fédération, un idéal très élevé, peut-être plus élevé que celui d'aucune autre association internationale. Mais les membres du Comité ne sont que des êtres humains. Ils représentent toutes les variétés de race et de culture et ils forment au Comité Général une gamme étendue de conceptions théologiques et philosophes différentes. Etant tous, hommes et femmes, des gens consciencieux, ils ont à cœur d'exposer leurs conceptions. Mais cette diversité, compliquée de la brièveté des sessions du Comité imposent à la nature humaine un effort considérable. Les périls de la réunion sont grands en proportion. En ce qui concerne un succès ou un échec et les répercussions que succès ou échec peuvent avoir sur le groupement du pays qui reçoit, comme sur beaucoup d'autres groupements dans le monde, une responsabilité formidable incombe à tous ceux qui, d'une manière quelconque, s'occupent de cette réunion. Le programme du Comité Général est important, mais le caractère des séances dépendra bien plutôt de la façon de penser et de l'état d'esprit des délégués que de la nature du programme. C'est l'attitude des délégués entre eux et envers le pays où ils sont reçus et leur manière de prendre part aux séances du Comité qui sont vraiment déterminantes.

Il en est ainsi où que le Comité Général se réunisse, mais singulièrement quand il se réunit dans l'Amérique du Nord. Il est donc de toute importance que les délégués des autres parties du monde aient conscience de leur responsabilité et prennent particulièrement soin de se préparer non seulement en vue de leur participation au Comité, mais encore en vue de leur visite au Nouveau Monde. Car c'est un nouveau monde, qu'il soit vu d'Europe ou d'Asie. C'est un monde si nouveau et qui continue d'évoluer si rapidement, que même ses citoyens les mieux renseignés sont bien en peine de le comprendre eux-mêmes et plus encore d'en fournir une interpréta-

tion à leurs visiteurs. Au milieu de ces continuels changements sociaux et avec cette persistance de la nation à se tenir à l'écart des affaires des autres pays, la tâche de la religion est très embarrassante. Et ceci est particulièrement vrai pour un groupement religieux affilié à une œuvre internationale. Aussi, les Associations chrétiennes d'Etudiants de l'Amérique du Nord se trouvent-elles en présence de l'une des tâches les plus gigantesques et les plus difficiles auxquelles la Fédération ait à faire face dans n'importe quelle partie du monde. Le plus grand service que les délégués venus d'outre-mer au Comité puissent rendre à ces Associations, c'est de s'efforcer de comprendre leurs problèmes et de former, avec leurs leaders, des liens d'amitié personnelle. « Posez beaucoup de questions, faites peu de commentaires », voilà une bonne règle de conduite à adopter pour un séjour de courte durée en Amérique.

Les Associations chrétiennes d'Etudiants de l'Amérique du Nord, elles aussi, ont une grande part de responsabilité dans les résultats de la réunion du Comité Général. Il y viendra des délégués de pays qui subissent en plein le choc de l'invasion économique et sociale de l'Amérique. Quelques-uns arriveront, qui considèrent comme une énigme l'attitude des Etats-Unis envers le reste du monde depuis la guerre. C'est aux délégués américains qu'incombera la responsabilité d'exposer et de commenter le rôle de la minorité chrétienne dans la vie américaine ; ils devront apporter au Comité Général un message de Dieu qui prouve l'existence et la force d'une communauté chrétienne vivante, consciente de ses liens de fraternité universelle et à l'œuvre dans la civilisation américaine.

## Currents of Religious Thought in America

JOHN BENNETT

The first thing to say about American religious thought is that you will find in it all extremes. The extremes jostle against each other and thus become more extreme, though the size of the country does help them to live together. At one extreme there is Fundamentalism represented in its crudest form by the famous trial at Dayton (more famous I suspect in Europe than in America) or the Catholicism represented by our Boston Cardinal's attack upon Einstein ; at the other extreme there are the urban Agnosticism of



Walter Lippmann and the strident iconoclasm of Harry Elmer Barnes. This article will deal with the chief movements of thought rather than with individual writers. It will be necessary to indulge in sweeping generalizations which the reader must take with a grain of salt.

### *Fundamentalism*

Fundamentalism is a reassertion of beliefs familiar to all orthodox Protestants. It is, however, orthodoxy grown rigid, intolerant, and afraid. It is a strong popular movement in the Churches, especially in the South, but it is quite outside the main stream of American thought. It has little appeal for the intellectuals in universities or theological seminaries. One seminary of highest standing, Princeton, is still a centre of Fundamentalism, though the more intolerant Fundamentalists have withdrawn from Princeton and founded their own seminary in Philadelphia. There are no creative thinkers among Fundamentalists — indeed there is only room for reassertion not for creative thought — but there are some clear and competent thinkers. Professor Machen, now at the new Westminster Seminary in Philadelphia, is probably the chief among them. His book *What is Faith?* can be recommended as the best product of Fundamentalism, a self-conscious reactionary movement as distinct from orthodox Protestantism in general.

Fundamentalism seems to be losing ground in the larger denominations. These Churches are still in control of men who are closer to the Fundamentalists in theology than they are to the Modernists, but who are not greatly concerned about Theological differences and believe that the Church should include both Fundamentalists and Modernists. The Fundamentalist-Modernist controversy on a national scale is losing its importance. In certain sections of the country or in local Churches it will doubtless continue for another generation. The Modernist, having won his right to be tolerated in the Church, is now more worried about Humanism than he is about Fundamentalism. Meanwhile the Funda-

mentalists tell him that if only he were logical he would himself be a Humanist.

The Fundamentalist's creed may be briefly summed up as the belief that Christianity is a supernatural religion in which God, transcendent and independent of the world process, reveals Himself in an infallible Bible and provides one way of salvation for sinful men through faith in the atoning death of Christ. That is a simple form of conservative evangelical Protestantism. The emphasis is upon the infallibility of the Bible and usually on a substitutionary theory of the atonement. Belief in the Virgin Birth is stressed as a convenient test of one's attitude towards the Bible and the supernatural uniqueness of Christ. Underlying all the particular beliefs there is a strong insistence upon the importance of dogma for religion. The Church should be, before all else, founded upon right dogma. The opponents of Fundamentalism attack this insistence on dogma in general more than they do the particular dogmas in the Fundamentalist creed. It is important to notice that the controversies between orthodox groups such as the Calvinists and Arminians has been superceded by this united attack upon Modernism on the part of all such groups (with the exception of some groups of Lutherans who remain aloof from other forms of orthodoxy).

### *Comparison between Fundamentalism and the Theology of Crisis*

Sometimes the parallel is drawn between Fundamentalism and the Theology of Crisis<sup>1</sup>. Both are alike in being conservative Protestant movements. They are however very different. I shall try to point out the important differences.

1. They differ in their use of the Bible. Fundamentalism uses the Bible as an infallible whole. The Theology of Crisis regards the revelation contained in the Bible as absolute but accepts fully the results of Biblical Criticism. It deals

---

<sup>1</sup> Also called "dialectic" theology of which Karl Barth and Emil Brunner are the outstanding representatives.



as freely with the letter of the Bible or with what it regards as the human content of the Bible as any Modernist.

2. The Fundamentalists are rationalists. By that I mean that they deal in clear cut dogmas which are related to one another in a consistent scheme. Grant Professor Machen's premises and his conclusions are reasonable enough. But the Theology of Crisis glories in its paradoxes and its denial of reason. Its conceptions are vague and hard to grasp. There is nothing difficult to understand in the content of the Fundamentalist's doctrines. His can be a popular creed. One wonders if it does not take unusual dialectical skill to appreciate the paradoxes of the Theology of Crisis.

3. The Theology of Crisis is more thoroughgoing in its denial of the world and of man. The Fundamentalist stresses individual sin and man's need for forgiveness but he is not essentially pessimistic about man's civilization. There is hardly a trace of radical social criticism in American Fundamentalism. The Theology of Crisis seems to grow out of a real sense of man's utter futility, individual and social.

4. There is an important difference in temper. The Fundamentalists are holding to something which they have always had and are afraid to let go. The Crisis Theologian has often run the gamut of modern thought and has come out disillusioned. His present gospel has come to him with the freshness of a new discovery. One may say that the Theology of Crisis is a movement of incomparably greater religious vitality than Fundamentalism.

### *Catholicism*

I shall not deal with Catholicism because it can hardly be called an American movement in religious thought. On the intellectual side American Catholicism lives its own life without contact with the main currents of American thought. Its position in American life is certainly very important politically and practically but not intellectually. The Protestant Theologian is more likely to be influenced

by the writings of European Catholics such as Baron von Hügel than by any American Catholic thinker.

If American Anglo-Catholicism contributes much to religious thought I am not aware of it. It has a number of historical scholars but for theology and religious philosophy it is quite dependent upon the writings of English Anglo-Catholics.

### *Humanism*

To go to the opposite extreme, what is this Humanism of which so much is heard ? In the first place there are two kinds of humanism which must be carefully distinguished. One we may call *Literary Humanism* because its representatives of whom Irving Babbitt and Paul Elmer More are the chief, are primarily literary critics. The other kind of Humanism we may call *Religious Humanism*. As a rough way of showing the difference between them we might say that Literary Humanism stresses the specifically human values over against the tendencies of the machine age and over against man's animal nature. Religious Humanism stresses the specifically human values over against the claims of God or a superhuman world. The first, a protest against the subhuman, is quite open in its attitude towards God. Its adherents are divided over Theism. The second, a protest against the superhuman, is less clear in its attitude toward the dangers which come to human values from machine civilization. I shall say no more about Literary Humanism. In its distrust of a monistic naturalism it is favorable to theistic religion.

Religious Humanism is a movement within which there are great varieties of emphasis. Some Humanists are the crudest sort of journalistic preachers and writers : others are both able and truly religious men. Some are iconoclasts who are still thrilled by their own emancipation from the tradition ; others are constructive and are trying hard to build up a positive religious faith. Here I shall consider only two points which all such Humanists have in common.



1. First, they have a positive faith in the worth and possibilities of human life in this world. They know nothing more worthy of worship than man at his best and nothing more worthy of loyalty than the welfare of man. Most Humanists are optimists about what man can become. As they do not allow themselves to dwell on ultimate questions you do not often find among them the temper of Bertrand Russell's philosophy of ultimate but unyielding despair. Indeed their greatest weakness, it seems to me, is their naïve faith in modern science. By means of the scientific method every aspiration that the Humanist allows himself to cherish can be satisfied. Eustace Haydon, a Professor of Comparative Religions writes his *Quest of the Ages* to show that what the Gods of the religions have not done, scientific method will now do. Of man he writes : " There is a new light in his eyes. He walks in the worn highways of the world with new hope. For today evil, both natural and social, faces the challenge of a new instrument — the method of science ". Here we have confidence not only in man's powers but in his will to use those powers for good and not for evil.

2. Along with this faith in man and worship of man there goes a refusal to have anything to do with any higher God. Why do they take this attitude ? A number of causes contribute to this result. In part it is agnosticism based on the lack of evidence in favour of Theism. Religious experience as evidence is discounted because of the psychological and anthropological explanations of its origin. But I doubt if philosophical reasons are as important as practical reasons. It is not that belief in God can be shown to be untrue or unprovable but rather that it is thought to be either unimportant or positively harmful. It seems too often to be an escape from the problems of life. They share the Communists' view that Theistic religion is an opiate for the people. All forms of traditional religion have distracted men from stirring themselves to find by their own efforts a real salvation in this world. Moreover God is associated in their minds with the repressions of Puritanism, with the crudities of the local Churches and Sunday Schools in which

these emancipated people were brought up, with particular theological conceptions which are rejected as incredible or immoral. Here is where one extreme creates another. Take an intelligent student out of a Fundamentalist background of the narrower sort and he will probably come to reject all forms of Christianity. He will be lucky to come through to a *Weltanschauung* as constructive as Humanism. For Humanism does offer a faith by which many people can live significant lives.

If I am asked how widespread Humanism is, I can only say that as a self-conscious movement it is not at present strong at all. But as a trend of thought it is very widely diffused especially among the intelligentsia. It is really the unconfessed religion of thousands of the most earnest people in this secular age. All of us who are not Fundamentalists or Catholics share many of the emphases of Humanism. Indeed it would not be an exaggeration to say that Humanism represents the unconfessed religion of a great many Theists three-fourths of the time or more. Humanist thinkers have not provided one new intellectual obstacle to belief in God. Their philosophical weapons are not impressive. Their refusal even to raise ultimate philosophical questions is one of the most noticeable things about them. Instead of showing that it is unreasonable to believe in God, they insinuate that it is not quite respectable for a modern to do so. The only thing which the Humanists do to make Theistic Christians uncomfortable — and now I am thinking chiefly of the multitude of unconfessed Humanists — is to live in such a way that it is hard to tell how the best of them differ from the best of us who claim to be Christians. They often seem to substantiate in that way their claim that belief in God makes little difference in man's actual living. But I must not say more about this unconfessed Humanism for it is a world phenomenon.

### *Traditional Liberalism*

The most influential thinkers in our Churches and theological seminaries are the Liberals or Modernists. They are



hard to describe. They try to combine what is to them the essential kernel of Christian teaching and the results of modern thought. They differ in what they regard as the kernel and they differ in their combinations. There are, one might say, two kinds of Liberals, those who start with the Christian tradition and modify it and those who start with modern thought and the facts of modern life and work in the direction of the tradition. Under this heading I will consider only the first type of liberals and discuss the second under the heading *Empirical Theology*, because that second type seems to me to represent the most distinctive contribution which America is making to religious thought.

The first type of liberal has just emerged from a serious Theological Controversy. Underlying all his particular ideas is the conviction that religious life precedes Theology, that the continuing element in Christian history is to be found in Christian experience. This is perhaps the basic question at issue between Liberals and Fundamentalists. Probably the Liberal owes this conviction to Schleiermacher more than to anyone else. He has won his right to use the Bible as a progressive revelation of God, no part of which is binding on him as an external authority but the highest points of which he recognizes as, for all practical purposes, final religious truth. But he makes no absolute distinctions between true and false revelations or between revealed and natural religion. He no longer holds the view that Christ is the preexistent son of God, but believes in him as the man who, in his human qualities, reveals most adequately the character of God. He is often Christocentric in his religion and theology but, instead of stressing the divinity of Christ, he finds at the centre of life the Christlike God. He is a confident Theist and is now busily engaged in defending Theism against the attacks or insinuations of Humanists and the more so as these attacks are directed against himself rather than against the Fundamentalists. (Lippmann compares unfavorably the vagueness of Dr. Fosdick's idea of God with the clear cut views of the Fundamentalist, Professor Machen. One wonders what Lippmann would make of Barth). The Liberal believes in the Church and will continue to stay in it as long as he is

tolerated. His is primarily an ethical, this-worldly religion, but the ethical ideal is one with the will of God and this world is God's world ! Other Christian doctrines are reinterpreted in a way that is familiar enough to Europeans who know the influence of Schleiermacher and Ritschl on their one thought. Indeed Harnack's *What is Christianity ?* seems to me to represent the essence of this form of liberalism regardless of all differences of opinions about historical questions. Among English thinkers none are more congenial to American liberals than Canon Streeter.

### *The Social Gospel*

In Europe, I am told, American religion is known more than anything else for its Social Gospel. I infer that from Dr. Visser 't Hooft's excellent book on the subject. If that means that we are known primarily for soup kitchens and gymnasiums in our Churches then, good as those things are, we are not very proud. But if it means that some of us are profoundly concerned about the application of the Christian Ethic to all the complex problems of modern society — so that we teach that the indirect relations of industrial life need to be Christianized as much as the face to face relations among friends and neighbours — then we wonder why the Social Gospel should be regarded as anything unusual. It is not so much a social gospel as it is an ethical gospel which tries to penetrate with its principles and spirit the whole of life. The Social Gospel is just the principle of Christian love made to fit the society which has been created by science and industry. The general form of the Social Gospel has been recognized by Copec in England and by the three great Conferences at Stockholm, Lausanne and Jerusalem so that there is nothing especially American about it. One wonders how important an element relatively it is in American Christianity. Here again America is a land of extremes.

The Social Gospel in America seems to me to have gone through two stages or rather it has entered upon a second stage. During the first stage which began at about the turn



of the century the general principle that the Christian ethic is relevant to the whole of social life was taken for granted among most liberal ministers. (Interest in the Social Gospel has generally gone with one form or another of theological liberalism). During the first stage there was much talk about the Kingdom of God as a social ideal for this world and that Kingdom was not very far off. The general framework of society was considered sound. If only we could remove some of the serious abuses, all would be well. Then came the war. With few exceptions the adherents of the Social Gospel supported the war and it must be said transferred to it some of their fervour for the Kingdom of God. Some of them, notably Dr. Fosdick, repudiate their war time position and announce that "they will not bless another war". The disillusionment which followed the war dampened the ardour of the advocates of the Social Gospel, but the basic principles of the Social Gospel are still generally accepted among the liberal leaders of the Church. These leaders today still preach Christian Social idealism. Some of them have themselves entered upon the second stage along with the younger men. But in the main the urgency has gone out of their preaching. They are a little tired and disillusioned. But perhaps worse, they are not economically realistic. They still deal in palliatives. They have no adequate social philosophy. When they vote they usually vote for the *Status Quo*. When the prohibition issue is at stake it usually has the right of way over all other issues. The Social Gospel has too often become on their lips a series of platitudes which have lost their cutting edge.

But a second stage has come in the American Social Gospel. It involves less eloquence and one hears less about the early coming of the Kingdom. It is far less popular with the rank and file of liberal ministers. Among the leaders in this stage, Reinhold Niebuhr is the ethical and religious philosopher. Sherwood Eddy and Kirby Page are prophets. Professor Harry Ward is the penetrating economic critic and Bishop McConnell, the churchman. The last two have been with the Social Gospel movement from the beginning. The new thing about these men is their realism. They see

what they are up against. They believe that Christianity must not merely trim up this social order but must reconstruct it from the foundations. They believe for example that there can be no compromise between Christian and Capitalist ethics. They challenge the philosophy of individualism which so far has moulded American institutions. All traces of American imperialism and such matters as the American policy in regard to European debts call forth from them the sharpest criticism. On the subject of war they are as uncompromising as they are in dealing with the economic order. They have done some difficult pioneering in the area of race relations in America. How influential are they? In the Student Movement they have more influence than any other group. In the Churches they are in a very strategic position. Several of them are influential in the Federal Council of Churches—the chief inter-denominational agency. Bishop McConnel is president of the Federal Council and Professor Niebuhr is chairman of its Social Service Commission. Professor Ward is secretary of the Social Service Department of the Methodist Church. They are strongly entrenched in the liberal theological seminaries. Moreover, with some deviations, *The Christian Century*, the most influential Protestant Weekly, represents this point of view. At present it cannot be said that their principles are widely accepted among the rank and file of ministers and laymen but it remains to be seen what comes of their present strategic position and especially of their chance to mould the next generation of leaders in the Church.

### *Empirical Theology*

There is a group of younger liberals whose approach is very different from the liberals I have described and they differ from the schools of religious thought in Europe with which I am familiar. They do not start with the Christian tradition in order to whittle it down or reinterpret it. They start with life as they find it, with modern science and philosophy and they work their way towards a position which is consistent with what they regard as vital in the



Christian tradition. Their starting point is not so different from that of the Humanist but they are more open-minded at the beginning in their attitude toward Theism and as a result in their thought and experience they get beyond Humanism.

The pioneer in this type of religious thought is Professor Henry Nelson Wieman. His books are : *The Wrestle of Religion with Truth*, *Religious Experience and Scientific Method*, and *Methods of Private Religious Living*. The first is probably the most adequate. I wish that more people in Europe would read those books. In some respects the form of the books is an obstacle. The thought is not always clear. The reader who comes to them for the first time may feel that the author has many blind spots and leaves out of consideration important areas of experience. But if you realise those difficulties in advance and read the books with sympathy, not forgetting that they are pioneer works, and attempt to find out what the author is really trying to do, you may discover that they contain an approach to religion which is most important. This Empirical Theology has been put in more systematic form by Walter M. Horton in his book : *Theism and the Modern Mood*<sup>1</sup>.

If we use the Empirical method in theology we do not start with a preconceived idea of God with all the usual attributes and draw a series of deductions from it. We start by looking for traces of God in our experience Of course in order to do that we must have a provisional definition of God — just enough of a definition so that we can recognise the traces. One of Wieman's provisional definitions is : "God is that character of events to which man must adjust himself in order to attain the greatest goods and avoid the greatest ills." In other words God is that aspect of reality or those aspects of reality which lift us or save us. Something lifts us and saves us so that there can be no doubt about God's existence. Horton arrives at this provisional definition : "God is that supremely worthwhile Being by devotion to which (or whom) man may attain the most

<sup>1</sup> An article by Professor Horton along the same lines appeared in the July issue of *The Student World*.

vigorous vitality and the highest degree of selfhood of which he is capable". Again there can be no doubt that such a being exists. Turn the searchlight of that provisional definition of God on our experience and we will be able to recognise traces of the divine, of God's work when we see them and from them we will build up as adequate a conception of God as possible. We must be careful not to go beyond the facts. The conception of God which we reach will be true beyond a doubt as far as it goes. Only such a conception furnishes a safe platform from which to make further adventures of faith.

By the use of this empirical method Horton (who is clearer here than Wieman) comes to the following conception of God: "God is a vast cosmic drift or trend towards harmony, fellowship, and mutual aid, whereby our efforts to create a just equilibrium in human affairs are supported and sustained." By using the same method the reader may come to a more adequate conception than this. I give it only as an illustration of the sort of thing which is a possible outcome of this method. Do not judge the method by this result until at least you have tried it yourself. God is at least as much as is involved in this conception. He may be a great deal more. With that sure result we may go further by trusting the well tested higher ranges of religious experience or by taking some relatively safe steps in philosophical deduction. Horton does just that and comes closer to Traditional Liberalism than Wieman, but he still knows less about God than that other type of liberal who works with an *a priori* conception of God taken over from tradition and his attitude, when he gets beyond what is certain, is always that of a seeker.

In such short space it is impossible to do justice to this type of thought. It goes beyond Humanism because early in the process it identifies God with some factors in the cosmic process which are beyond Humanity. Its great merit is that it provides at least some religious object by which man can live even though that religious object be not the God which satisfies the aspirations of all religious men. Wieman offers a method of worship which you may



criticise in detail, but which makes worship a possible experience for every earnest soul. These thinkers say to this agnostic generation : " Start with the God which you can actually find in your experience, that object which you worship, to which you are loyal, by which you live, and which you finally trust. There is some such object even though you may not recognise it as God. Begin the religious life at that point and through intellectual criticism and through a new experience of life you may find a more adequate God than you now know ". This method makes religion a possible experience for many who would otherwise put it on one side and by deflating much conventional religion it makes it a more real experience for everyone who takes this path.

If one were to hazard a general summary of the chief trends in American religious thought it would not be far wrong to say that characteristic American religion is based upon the positive values discovered in life. It is not blind to evil, though the foreign critic may charge that, but it does not allow evil to destroy its appreciation of the good. On that good it quite naturally and without great strain, builds its faith in God, in contrast to those who build their faith in God on despair. American religion is this-worldly because if not a good world, this is at least a hopeful world. As I have said the weakness of some of our thinkers is an overconfidence about what science can do. There are many of us who do not share that attitude, and yet we all, with varying degrees of hope, bend most of our energies towards remaking this present world. Characteristic American religious thought does not draw absolute lines between true and false revelation, between Christianity and other religions, between Christ and other men, between natural and revealed religions, between the saved and the lost. Our world is in the main a grey world, neither black nor white. There are black spots, chiefly of intrenched social evil and it is all lighted up by a few confidently held convictions about God and the ideal.

If American religious thought is to make an important contribution to the religious thought of the world (apart

from techniques in religious education or religious psychotherapy which I have not mentioned) it seems to me that it will be in the fusion of the thought of the Empirical Theologians with that of the more realistic representatives of the Social Gospel. If these two groups can work together there is a real chance that we will develop a type of Christianity which will be able to command the mind of America and change its life.

### Zusammenfassung

#### *Fundamentalismus*

Das Christentum ist in den Augen der Fundamentalisten eine übernatürliche Religion, in der Gött, der Transzendente und Ueberweltliche, sich in einer unfehlbaren Bibel offenbart und den sündigen Menschen durch den sühnenden Tod Christi erlöst. Der Hauptnachdruck liegt für sie in der Unfehlbarkeit der Bibel; ein zweites Moment ist die Versöhnung und die jungfräuliche Geburt. Die Kirche muss vor allem auf einem festen Dogma begründet sein. Der Fundamentalismus ist eine starke Bewegung innerhalb der Kirchen, vor allem im Süden, aber trotzdem liegt er abseits vom grossen Hauptstrom des amerikanischen Geisteslebens. Die intellektuellen Kreise innerhalb der Universitäten und Kolleges, mit Ausnahme von Princeton, der Hochburg fundamentalistischen Denkens und des theologischen Seminars in Philadelphia, das die unduldsamsten Fundamentalisten gegründet haben, werden kaum von dieser Bewegung berührt.

Sehr oft neigt man dazu, einen Vergleich anzustellen zwischen dem Fundamentalismus und der « Theologie der Krisis » (Dialektische Theologie Karl Barths und Emil Brunners). Beide Strömungen sind insofern auch verwandt, als sie beide konservative protestantische Bewegungen sind. Und doch haben sie im Grunde wenig Berührungspunkte mit einander. Ihre Verschiedenheit drückt sich vor allem in der Stellung zur Bibel aus. Wie schon erwähnt, ist die Bibel für die Fundamentalisten unfehlbar, während die Theologie Barths, obgleich sie die Offenbarungen in der Bibel für absolute Wahrheiten hält, doch die Resultate der Bibelkritik durchaus anerkennt. Zweitens fussen die Fundamentalisten auf einem klar herausgearbeiteten Dogma, das nach einem ganz logischen Plan aufgebaut worden ist, während die „Theologie der Krisis“ gerade durch ihre Paradoxe und die Negierung der Vernunft frappiert und oft eine fast dialektische Fähigkeit verlangt, sie zu verstehen.



Drittens verneint die „Theologie der Krisis“ den Menschen und die Welt, sie ist ganz überzeugt von der Nichtigkeit beider. Der Fundamentalismus dagegen betont zwar die Sündhaftigkeit des einzelnen Menschen, aber ist nicht absolut pessimistisch gegenüber der menschlichen Gesellschaft und Zivilisation. Und viertens liegt die Verschiedenheit beider Bewegungen, in ihrem verschiedenen Temperament. Der Fundamentalist hält fest an etwas, was er immer gehabt hat, während der Vertreter der Barth'schen Theologie die ganze Tonleiter modernen Denkens durchlaufen hat, um schliesslich aller Illusionen beraubt zu sein.

### *Humanismus*

Man kann den Humanismus in zwei Gruppen teilen: den *literarischen* Humanismus, dessen Hauptvertreter Irving Babbitt und Paul Elmer More sind, und den sogenannten *religiösen* Humanismus. Ganz scharf betont der literarische Humanismus die menschlichen Werte gegenüber den Tendenzen des technischen Zeitalters und dem animalischen Ursprung des Menschen, während der religiöse Humanismus die menschlichen Werte gegenüber den Forderungen Gottes und einer übermenschlichen Welt heraushebt. Ich will hier nicht mehr über den literarischen Humanismus sagen, der theistischer Natur ist, und unter den verschiedenen Typen innerhalb des religiösen Humanismus nur zwei Hauptpunkte herausgreifen. Dies ist erstens der positive Glaube an das Gute im Menschen und an die Möglichkeiten, die der Mensch in dieser Welt hat. Mit Hilfe des wissenschaftlichen Fortschrittes kann er sich alles, „was die Götter noch nicht getan haben“, schaffen. In diesem naiven Glauben an die Unbegrenztheit moderner Wissenschaft liegt seine Hauptschwäche. Aus diesem unbeirrbaren Glauben an den Menschen entwickelt sich dann als zweites die Ablehnung eines transzendenten Gottes. Mit den Kommunisten kommt man zu der Ansicht, dass eine theistische Religion wie ein Schlafmittel auf die Menschheit wirkt und sie lähmt in ihrem Bemühen, die Probleme des Lebens zu lösen. — Der Humanismus ist keine starke selbstbewusste Bewegung, wohl aber als Geisteshaltung, besonders unter den Intellektuellen, stark verbreitet: er ist die uneingestandene Religion von Tausenden unter den wirklich ernsthaften Menschen unseres so weltlichen Zeitalters.

### *Traditioneller Liberalismus*

Es ist schwer, die Liberalisten oder Modernisten zu beschreiben. Ihr Bestreben ist, die Resultate modernen Denkens und moderner Wissenschaft mit den Grundzügen der christlichen Lehre in Einklang

zu bringen. Die Art, in der sie dies versuchen, ist jedoch zwiefältig. Die einen gehen aus von der christlichen Tradition und versuchen diese dem modernen Denken entsprechend zu ändern; die anderen nehmen heutiges Denken und heutige Lebensformen zum Ausgangspunkt, um sie dann auf die christliche Tradition zu beziehen. Ich werde hier nur kurz einige Charakteristiken der ersten Gruppe geben und die zweite später unter dem Titel „empirische Theologie“ besprechen. Die Vertreter der ersten Gruppe legen den Hauptnachdruck auf das christliche Leben, aus diesem wird sich dann die christliche Theologie folgern, wie sich aus den christlichen Erfahrungen die christliche Geschichte herausgebildet hat. Die Bibel ist die progressive Offenbarung Gottes, sie ist keine äussere Autorität, aber in ihren Höhepunkten sind die endgültigen religiösen Wahrheiten verborgen. Christus ist nicht der eingeborene Sohn Gottes, sondern ein Mensch, der in seinem Wesen den Charakter Gottes am besten offenbart. So ist die Theorie der Liberalen wohl christuszentrisch, aber, anstatt die Göttlichkeit Christi zu betonen, führt sie zum Mittelpunkt des Lebens, zum „Christus-ähnlichen“ Gott.

### *Das soziale Evangelium*

Das ethische Bestreben dieser Bewegung ist, das ganze Leben mit dem christlichen Geist und christlichen Grundsätzen zu durchdringen. Die christliche Liebe soll innerhalb der Gesellschaft, wie sie durch Wissenschaft und Industrie geschaffen ist, herrschen. Die Grundprinzipien dieser Bewegung sind durch „Copec“ in England und die drei grossen internationalen Konferenzen von Stockholm, Lausanne und Jerusalem anerkannt worden. In Amerika hat die Bewegung zwei verschiedene Stadien durchlaufen, oder besser, jetzt das zweite Stadium erreicht. Ihren Anfang nimmt die Bewegung etwa mit der Jahrhundertwende. In ihrer Botschaft verkündet sie die Nähe des „Reiches Gottes“; für sie ist die menschliche Gesellschaft als solche gut, nur gilt es einige Schäden zu beseitigen. Mit dem Krieg brachen viele dieser Illusionen zusammen. Wohl gibt es heute noch manche Vertreter dieser Richtung, die der ökonomischen Welt noch immer unrealistisch gegenüberstehen und an ihren Illusionen festhalten; doch ist ihre Lehre voller Plathheiten. Diejenigen aber, die aus den Erfahrungen gelernt haben, reden nicht mehr so viel von dem baldigen Kommen „des Reiches Gottes“, sie sind stiller geworden.— Die bedeutendsten Führer dieser Bewegung sind Reinhold Niebuhr, ihr ethischer und religiöser Philosoph, Sherwood Eddy und Kirby Page, ihre Propheten, Prof. Harry Ward, der Kritiker der wirtschaftlichen Verhältnisse und Bischof McConnell, ihr Kirchenmann. Das ganz Neue an dieser Bewegung ist ihr



unerbittlicher Realismus : das Christentum darf nicht mehr einem Lack vergleichbar sein, mit dem die Gesellschaft überzogen ist, sondern es muss die Gesetze menschlichen Gemeinschaftslebens von Grund auf neu aufbauen. Kein Kompromis zwischen christlicher und kapitalistischer Ethik darf geduldet werden : amerikanischer Imperialismus und amerikanische Politik — besonders in Bezug auf die Reparationsfragen — werden scharf kritisiert, und auf dem Gebiet der Rassefragen innerhalb Amerikas hat diese Bewegung harte Pionierarbeit geleistet. Die Führer der Bewegung haben einen starken Einfluss innerhalb der Kreise der christlichen Studentebewegungen sowie des Federalen Kirchenrates, (McConnel ist Präsident und Reinhold Niebuhr Vorsitzender der sozialen Kommission dieses Kirchenrates). In dem „Christian Century“, einer der einflussreichsten protestantischen Wochenzeitungen, ist ihr ein bedeutendes Vermittlungsorgan gegeben. Sie hat aber unter dem Gros der Pastoren und Geistlichen Amerikas noch wenig Zugang gefunden. Welche Rolle wird sie in Zukunft haben ? Wird ihre augenblickliche strategische Stellung und der Einfluss, den sie auf die junge Generation späterer Kirchenführer hat, bedeutende Resultate bringen ?

### *Empirische Theologie*

Wir haben es hier mit einer Gruppe junger Liberaler zu tun, die sich von den oben geschilderten Liberalen und auch liberalen Richtungen in Europa stark unterscheiden. Sie beginnen mit dem Leben, wie sie es finden, und arbeiten sich dann empor zu einer Geisteshaltung, die nach ihrer Ansicht diejenigen Elemente enthält, die der christlichen Lehre die grösste Vitalität gegeben haben. In diesem Ausgangspunkt liegt eine gewisse Parallele zu den Humanisten ; aber durch eine freiere Haltung in Bezug auf den Theismus entwickeln sie sich über den Humanismus hinaus. Ein Pionier dieser Gedankenrichtung ist Prof. Henry Nelson Wieman. Er sieht in Gott die Realität, die uns über uns hinaushebt und rettet. Walter M. Horton hat die empirische Theologie in systematischerer Form in seinem Buch „Theism and the Modern Mood“ (Theismus und der moderne Geist) niedergelegt. Für ihn ist Gott „das höchste und wertvollste Wesen, in der Verehrung dessen dem Menschen die tiefste Vitalität und höchste Steigerung seiner selbst möglich wird“. Gott ist der ungeheure kosmische Strom, der uns der Harmonie, Freundschaft und gegenseitigen Hilfe entgegenführt ; durch ihn bewahren wir in unserem menschlichen Tun das Gleichgewicht. Die Botschaft dieser Denker an die heutige agnostische Jugend kann etwa folgendermassen zusammengefasst werden : „Fange mit dem Gott an,

den du in deinen Erfahrungen findest, mit demjenigen, das du verehrst, dem du treu bist, durch das du lebst und dem du vertraust. Irgend so etwas ist sicher in deinem Leben, wenn du darin auch vielleicht noch nicht Gott erkennst. Hierin fange dein religiöses Leben an und du wirst durch intellektuelle Kritik und neue Lebenserfahrungen dann den Gott finden, der grösser ist als das, was du bisher hattest."

Wenn man zum Schluss noch einm'l die Hauptcharakteristiken im religiösen Leben Amerikas und das, was diese Religion vielleicht unserer Zeit zu sagen hat, zusammenfassen will, so kann man sicherlich nicht zu unrecht hervorheben, dass es eine Religion ist, die auf den positiven Werten des Lebens aufgebaut ist. Sie ist gegenüber dem Bösen allerdings auch nicht blind, aber sie erlaubt ihm nicht, den Glauben an das Gute zu zerstören. In diesem Guten liegt ja der tiefste Grund ihres Gottesglaubens. Sie ist eine diesseitige Religion. Vielleicht kann Amerika eines Tages durch eine Verschmelzung des Denkens der empirischen Theologen mit dem der realistischen Vertreter des sozialen Evangeliums das religiöse Geistesleben der Welt sehr wesentlich bereichern. Eine Zusammenarbeit beider Gruppen könnte ein Christentum entwickeln, das das Leben Amerikas wirklich durchdringen und umgestalten würde.

## The Outlook for the Student Movement in the United States<sup>1</sup>

Henry P. VAN DUSEN

One who would grasp the situation at present confronting the student movements in America must possess a twofold preparatory equipment. He must have some understanding of America itself; by that I mean of the characteristic background of the typical American student. And he must have some understanding of the dominant currents in the whirlpool of contemporary American religion. It is, I am

---

<sup>1</sup> I regret that it has been necessary to prepare this paper during absence from America and without opportunity for consultation with the leaders of the movements in the United States. It must be regarded as entirely a personal statement. I am not certain that my colleagues of the American movements would agree with it at many points. H.P.V.D.



convinced, well nigh impossible for anyone who has not lived long in the United States to possess either of these understandings.

### I.

First a word about America and the American undergraduate. It is unfortunate that the few foreigners who visit America so seldom penetrate beyond the eastern seacoast or, at most, Chicago. For, very emphatically, the east is not America ; nor is it possible to come to any real appreciation of this people and their problems nor to any wise sympathy with their failings until one has lived deeply into the life of that vast hinterland which still contains a considerable majority of the population and which so largely dominates foreign policy and the prevailing national outlook. It is even more unfortunate, I think, that foreigners, who cannot themselves visit America, so largely seek their interpretations from non-Americans like themselves who, on the insights of a few weeks, or few months' visit, lecture and write on American life and the American spirit. Even the very best of these interpretations, Andre Siegfried's justly praised *America Comes of Age*, must fail lamentably to give the foreigner what he most needs for an adequate appreciation. If you would catch the "feel" of America, you *must* seek it from Americans themselves and their own writings — from Sinclair Lewis for some aspects, but better from Edna Ferber, Struthers Burt, Stephen Vincent Binet and other writers of the past as well as the present. In this connection, may I commend to anyone really desirous of understanding the life of this vast and baffling land Mark Sullivan's series of books, *Our Times*, the first three volumes of which have already come from the press? There you will find the true America accurately, faithfully and adequately portrayed — the interests and conversations and recreations of the ordinary American ; the daily newspapers and the history books ; the village store and the small town Church ; the popular songs and the political campaigns ; the day by day life of a typical American

community which has furnished the formative atmosphere for the youth of those who are now our American university students.

Friends abroad who think of America are likely to find their impressions symbolized by such phrases as "vastness", "newness", "money", "pragmatism", "impractical idealism", "naïveté", "inconsistency", perhaps "vulgarity" or "greed". None of these is an unfair designation. But from the perspective of the universities and the student movement, two other features of our national life are of greater significance — the democratic insistence upon mass education, and the pathetic provincialism of a pioneer people. The most important fact about American education is that it is a sincere attempt to make all grades of higher education available to *all* the youth of a people of a hundred and twenty millions; *and* to the youth of a people whose cultural and historic background is, on the whole, incredibly provincial. Let us visualize the problem as it confronts a graduate leader of the American Student Movement. As his imagination seeks to survey the area of his responsibility, it reaches out to encompass close to a thousand institutions of higher learning in each of which should be found a vigorous unit of the Student Christian Movement. There are included varying types, too many for enumeration, and a variety of fundamental educational and religious philosophies which is almost inconceivable until one has lived among them. In the east, his eye will fall on the "old" "historic" universities — Harvard, Yale, Princeton, Williams, the University of Virginia, etc. — some of them now close to three hundred years old! Into these colleges come students from homes of wealth and culture with background and point of view not greatly removed from those of students at Oxford or Cambridge or the continental European universities. Next in his thought may come the great schools for graduate study, for the most part attached to the state — controlled and state-financed universities — schools of medicine, law, forestry, agriculture, pharmacy, business and, above all, education. From the latter, it has been not unfairly said, "Ph.Ds. are turned out like Ford cars, one a minute, as

well equipped for the rough and tumble of ordinary life and as ill prepared to mediate to youth the finer and more significant meanings of life and of history "; for it is from these great graduate schools that the teaching staffs for schools and colleges across the whole nation are largely drawn. Then there are the vast undergraduate departments of the state universities and technical schools where increasing numbers of American boys and girls are gaining their higher education — schools of three, five or eight thousand students, mass production with a vengeance. Here centre the most alarming moral and religious problems of the immediate American scene. Finally, there will be the typical " church " college, well over five hundred of them — varying in size from a hundred to several thousand students, varying in religious outlook from an unbending Fundamentalism to a thinly disguised secularism, under loose or rigid ecclesiastical control, many of them a thousand miles from any large city and two thousand miles from a metropolitan newspaper, drawing their student bodies fresh from the farms and village schools and sending them back into these same rural communities to furnish the solid backbone of what is called " the American nation ".

What of these typical American young people who furnish such a large proportion of the clientele of both Church and state institutions? Not a few of them will come from homes where neither parent has completed full school education ; where sometimes parents cannot read or even speak English ; where the family book shelves reveal not more than half a dozen volumes — a few cheap novels beside the Bible ; where no newspaper or magazine with adequate foreign news enters the household from one year's end to the other ; where the cultural and historical horizons are rigidly bounded by the shores of the Atlantic and the Pacific, and by the seventy-five or a hundred years' life of that frontier community. I do not mean to say that this is an accurate picture of all American homes. Rather it is the extreme picture. But it is characteristic of the homes from which thousands of college students come. This is the " raw material " of American education. It is from such material that the intellectual life of the universities must be created ; for the



national ideals of democracy require that the richest opportunities of education shall be made available to *all* the youth of the land. And it is from such material that the Student Christian Movement must be constituted. The educator's dilemma must be apparent. On the one hand is the great tradition of culture and learning with its exacting requirements of intellectual discipline and training ; on the other hand is the student to be introduced to that tradition, meagerly equipped save in eagerness, enthusiasm, faith and a quite naive credulity regarding the significance of man's achievements during the past fifty years. Obviously, the standard and scope and ideals of the classroom must be accommodated to the human recipients. All too frequently, the complexity of the problem is increased by a crowding of the classrooms with quite unmanageable numbers. It is not mass education alone, or the inadequate equipment of the teaching staffs which limits the training of our students. It is the ideal of " higher education for all " *plus* the peculiar and unique nature of ordinary American life which set the conditions of the American educational scene. And they furnish, also, the controlling conditions within which the student Christian movements must work. For " typical America " has been the soil from which our present movements have developed ; it is the soil in which they must continue to grow and which they must themselves seek to fertilize and fructify. And it is a further implication of our democratic ideal that that growth should occur largely by spontaneous generation from below and within, rather than through forceful leadership from above.

## II.

And now, what of the contemporary religious scene ?

In the first place, a further word of background is important. It must be clearly understood that until very recent years, the heterogeneity which foreign interpreters are so fond of stressing as explanatory of the paradoxes of American life and which I have strongly suggested above — the hetero-

geneity of racial and cultural and economic backgrounds — has *not* been characteristic of America's religious life. American religion, as one met it in the universities, was remarkably homogeneous. For the most part, its roots were in the Evangelical Movement and, more particularly, in the Moody-Sankey revivals of the last century. Its theology was an evangelical Calvinism or Wesleyanism, gradually tempered under the influence of scientific and critical advance into a winsome but always fervent Liberalism. Its piety was of a quite characteristic and uniform kind. The basic life of the American Church which furnished the seed-plot of student religion was, with due allowance for minor variation, much the same from Coast to Coast and in metropolis and rural village. And the student movements were faithful reflections of that Church religion and, to some degree at least, its prophets. Indeed, had not the student movements including the Student Volunteer Movement, been born from the heart of the revival which furnished the life currents for vast areas of the Church, at Northfield? The piety of the student movement across the country was homogeneous and effective. "The Morning Watch", "bible study", "dedication to the Will of God", "service", "personal evangelism", "Student Volunteer decision for foreign missions" — these were the familiar and recognized stages in the progress of a Christian student. The programme and life of the local student associations were moulded to a uniform and quite satisfactory model.

But in recent years, all has changed. Uniform techniques of association work were no longer adequate to local needs, increasingly distinctive and sharply differentiated from conditions and needs in neighbouring or similar colleges. More important, the characteristic piety which had given our movements both their unity and their power — the piety centering in "The Morning Watch", "prayer groups", "personal evangelism", etc. — no longer carried meaning. Less and less did they have a vital place among the movements' rank and file; or, I fear, in the lives of the movements' leadership. This swing toward heterogeneity could only mean that the religious background which formed the

early Christian life of these students either was no longer uniform, or was no longer making any vital impress upon their lives. Both parts of the alternative are to some degree true, but the second is far truer and far more important. The plain fact is that the great spiritual currents which flowed forth from the evangelicalism of the nineteenth century and which have furnished the driving power of the American Church down to the present day had spent their force. No new power had developed to replace them. This brings us to what I regard as the critically central point in our discussion.

The most significant fact in our contemporary religious situation is that the vigorous, arresting and confident movements of religion are not in the mid-stream of the Church's life but on the outer fringes of that central current. The main source of that central current is the revivalism of the last century, the principal features of which, as they appear in familiar Protestant evangelical piety, we have just suggested. Generally speaking, the Church in America is continuing along those familiar lines. And, if one takes his eyes from the general situation of the Church and concentrates attention upon individual congregations here and there, much magnificent work is being accomplished. Many local Churches are thriving; memberships are swelling; Sunday Schools are overcrowded; new lines of social and educational work are being rapidly developed; every symptom suggests health and normal growth. Such congregations give the emphatic lie to prophets of the immediate disintegration of American Protestantism: and these Churches are conducting their activities and preaching their gospel along fundamentally the same lines as their antecedents of two generations ago, of course with appropriate modernization in details. Indeed, one is frequently inclined to believe that, in both the Church and the student movement, the most effective spiritual work is being achieved in essentially traditional ways with only minor adaptations.

But, when one examines the state of the Church as a whole, the prospect is less reassuring. One hears much comment and reads many articles by outsiders of the impend-



ing collapse of the Church, at least of its present failure. Mr. Lippmann in his now famous *Preface to Morals* has certainly voiced the frank opinions of many intelligent and earnest laymen. One significant sign is the desperate falling off of support for the foreign missionary cause. Another is serious losses in active Church enrollment at many places. Within the Church itself, one detects the note of "Defeatism". Perhaps the most revealing barometer of all is that with which we are most immediately concerned — the all too clear failure of the Church to give to boys and girls as they go up to the universities, any living understanding or experience of, or loyalty to religion. A friendly critic within the ministry of the Church recently described the mood of his fellows thus :

" We seem to divide into two groups — those who believe the Christian faith still has both truth and power but show little proof of it, and those who profess such belief but seem inwardly to doubt it. Just beneath the surface of our life there is more uncertainty than we confess — perhaps uncertainty of the full truth of our faith ; certainly uncertainty of the real effectiveness of our work. A note of desperation frequently speaks in our voice. In our spirit, there is weariness, indecision, discouragement, perhaps resignation. When the guards are down and real feeling can be sensed, there is frequently a critical sharpness and bitterness which is hardly distinguishable from cynicism. Our ultimate resource appears to be either an unconvincing sentimentalism or a doggedness not far removed from desperation. Too much one senses the temper of ' whistling to keep up one's courage '. To the outsider we appear earnest but ineffective ; sincere but unattractive ; apologetic but unconvincing ".

The present outlook for the American Church is by no means as desperate as its critics would have us believe. But it is hardly reassuring. I think there can be no question that on the whole the Church is slowly but decisively losing ground. And, what is true of the Church in broad outline is,

on the whole, true of the student movements. The description attempted above, in both its favourable and its critical aspects, could be paralleled almost point by point. "To the outsider we frequently appear more like a dogged remnant holding fast in desperate determination than like the heralds of a triumphant advance".

But it is by no means true that the note of concern, of discouragement, of defence is characteristic of all the religious voices in America. There are those who speak with a confidence and conviction which ring true. They have a message which is clear, and persuasive. Their numbers are rapidly growing. They breathe optimism and about them there are the familiar marks of prophetic and vital spiritual movements. They would agree regretfully with the most pessimistic estimate of the present strength and prospects of the existing Churches. But that does not unduly discourage them, for they see clearly the sources from which are to come new streams of spiritual life to replace the former currents, now going stagnant. The future, they are quite confident, belongs to them.

Now the important point is that these new, prophetic and really powerful religious movements are of two main and sharply differentiated types. One has sprung from the newer educational and psychological theory which is dominant in the more advanced centres of graduate study. Its primary concern is to develop a religion which shall be consonant with these theories, which shall "reshape the instinctive religious aspirations of mankind according to the indisputable findings of recent scientific inquiry, both the science of nature and the science of human nature". The strongest centre of this movement at the moment is to be found at the University of Chicago, but it is very powerful at Teachers College in New York and many other eastern schools which are training the great majority of our school and college instructors. Its watchwords are familiar — "process", "technique", "evolutionary development", "scientific method", "research". Its more extreme religious expression is the position known as "Non-theistic Humanism". In less extreme form, it is colouring and reshaping the preaching of large

sections of the American Church. Its impact upon the religious outlook of American students, only slightly less than upon their teachers, is very great. The heart of its religious position might be summarized somewhat as follows : " the religious spirit of longing for an object of dependence and of worship is incurable in man, but that is no guarantee of the objective reality of the religious object ; our conception of God must be formed from the accredited findings of modern science rather than from man's religious heritage or a supernatural revelation — both so largely coloured by what man wants to believe rather than by what he has a right to believe ; modern science will hardly justify a highly anthropomorphic and personal conception of God ; Christianity is one among the many religions of the world, but certainly not a final religion nor one wholly adequate for the modern day ; Jesus was one of the greatest seers of mankind, perhaps the very greatest of our race, but hardly a Divine Being in a unique sense, and our attitude must be forward from Jesus rather than back to Jesus ; hope for the future is to be found in faith in man's capacity for improving human life rather than in a friendly Providence ; in the truths and techniques of scientific discovery we possess all that is most needed for the development of a higher religion and the building of a better world " .

It is the custom of those unsympathetic with this point of view, especially our more traditional friends abroad, to rather scoff at this movement as a temporary aberration of the American mind. That is a serious mistake. Europe needs not merely to study it, but to learn from it. Whatever its philosophic adequacy or its ultimate destiny, it is an exceedingly important movement — powerful, growing, self-confident. More nearly than any other, it voices the half-articulate conviction of large numbers of the most intelligent of our people. It is one of the most significant factors with which the student movements must reckon.

But there is another emerging religious movement, or rather group of movements, and of quite contrasted type. I cite three distinct forms of this second tendency — " Buchmanism ", " Barthianism " and Anglo-Catholicism. " Buchmanism " or, as it is more commonly known outside of



America, "the Oxford Groups", is a small movement thus far touching vitally only the east and certain isolated points in the south and west. But it is a rapidly growing movement. It wields greater power in the lives of its members than any Christian force in the world today outside the Roman Church. No one who has watched its development closely these past ten years and has known its power completely to transform both individual lives and dying Churches can question its significance for the coming twenty years. The movement of thought known as the Theology of Crisis thus far has failed to take hold in America, but surely it cannot be long before a development which has brought revival to Churches in Europe and which so clearly meets the weaknesses of the American religious situation at many points will find rootage there. Fundamentalism is no longer a serious factor; a "Barthianism" adapted to American background and needs would seem to be its logical successor, and many already are reaching out for it. Of Anglo-Catholicism, much the same might be said. American Anglo-Catholicism has been marked by much of the dogmatic narrowness and little of the social and spiritual passion of the Catholic movement in England. But it is being modified. There are signs that increasing numbers are finding in Catholicism their spiritual home in an age of uncertainty and barrenness.

These three movements, I grant, would not rest as willing and contented bedfellows. But, in the perspective of the total religious outlook in the United States, I believe they may not unfairly be classed as signs of a single tendency. They hold many common presuppositions — a fundamental dualism; emphasis upon the transcendence of God; the reality of sin, the need for conversion and redemption; the efficacy of personal salvation through Christ. Other groups are mouthing these familiar articles of faith. But these three movements, each in its own way, are restoring them to living reality in the Christian consciousness for they are preaching them with power. At least it may be suggested that these three groups hold more in common than any of them shares with the other living positions — optimistic Humanism or the traditional message of the Churches.

## III.

This, then, is the situation confronting the student movements in the United States. At the moment they are parts of the great stream of American Liberal Christianity, but of a stream which seems to have passed the climax of its strength and slowly to be losing ground. On either side are just appearing movements of vital power, sharply critical of the traditional Church and of its reflection in the student movements. Both are prophetic, effective. Both are movements in the spirit of youth. With either a student movement would discover a readier natural affinity than with a Church which no longer speaks effectively to the most alert youth. But in fundamental presuppositions and in declared message, the two movements are antipodal and antithetic.

What of the immediate future for the American movements? Four alternatives are suggested:

(a) A continuance of the present policies — in organisation, in programme, in underlying philosophy. This is the actual strategy of the greater part of our student work, as of the Church, at present. In its defence it is to be said that it will continue to accomplish untold good, it will conserve the great values of the past, and it will keep the movements closely in touch with the life of the Churches. But it is a policy which is not fully holding its own. More important, increasingly it is failing to claim two exceedingly important student groups — the best minds who recognize no need for religion and feel no attraction to traditional Church Christianity, and the most needy who are quite conscious of their need but are turning for help to psychological help quite outside religion or to the more powerful groups mentioned above. Further, in the present policy there is little which could be termed prophetic. Surely, in our day, a student movement should have some word of prophecy.

(b) The student movements might align themselves thoroughly with the already powerful and increasingly dominant trends in American education, what above has been roughly dubbed "optimistic Humanism". This is the most obvious course, and the easiest. To take it would assure a

recovery of the confidence of many of the foremost educators and college administrators, a confidence which, like the support of the student bodies, seems to have been slowly waning in recent years. At present, our movements are neither within the prevailing currents in general education, nor in sharp criticism of them. To accept prevailing educational philosophy would assure a far wider immediate support. If this philosophy has "the truth of the matter" in it, such a course is the only one which can assure a significant place for our movements in the years ahead.

(c) The student movements may find their loyalty irresistibly drawn to those tendencies which centre in the conviction of a dualistic supernaturalism, enlisting their faith in the ultimate triumph of forces which as yet claim a very small minority. Not a few able leaders have already chosen this course and are gladly paying the cost in popular criticism, ostracism and even ridicule and scorn. If it be true that the progress of true religion follows a cyclical course, but a cycle in which the general tendency toward entropy is arrested by periodic sharp revivals which are unnecessarily extreme and almost always at radical sword-points with the prevailing temper of their day, then may it not be that in the vital dualistic supernaturalism of today lies the hope for all true religion for tomorrow? At least this course would imply allegiance to Christianity rather than to "religion" in general.

(d) Is there a fourth alternative? I am not certain. And, granted its possibility, I am still less certain that we of the American Movements have either the vision or the courage to realize it. Clearly the time is ripe for a great forward movement of some kind. Surely there is a better way than that now proposed in either of the two contemporary vital tendencies. The educational-psychological movement has won for us much genuinely new truth of immense importance which we can afford neither to lose nor to neglect. But its outlook is infused with naïveté, a quite appalling indifference to history and a disregard for the way in which vital movements of the spirit have habitually come to birth



in the life of man. Its view of Christianity and of the significance of Jesus is obviously superficial. One suspects that its logic is superior to its psychology. It is far from clear that its understanding of man is true or adequate ; and on that issue it will ultimately succeed or fail. On the other hand, the powerful conservative currents are characterized by much that clearly stands in the great central stream of Christian tradition ; their message and their life are reminiscent of the early Church and the Reformation, of Paul and Augustine, of Luther and Wesley. Through them is being mediated to men living power to transform motives, habits and life itself ; they are bringing " salvation " to many. But they are stamped with the same dogmatism, the same tendency to intolerance, the same blindness to nobility in the finest ethical life, the same undervaluation of faiths other than their own, which have blighted the richest usefulness of nearly all evangelistic movements. They tend to be indifferent to social reconstruction. More serious, they concede little truth to the truly significant discoveries about man and the universe which are the fruit of modern research. Must we always pay so dear a price for the continuance of vital personal religion ? Must we sacrifice the rich gains of the scientific spirit and the modern age that God may be recognized as first and central, and that man's spiritual life may be kept true and fervent ?

Surely there is a better and a higher way. Quite deliberately I shall not attempt to forecast that way — partly because, very frankly, I do not see it clearly myself ; partly because the purpose of this paper is not to suggest solutions but to state a problem. One may simply confess his deep sense of the onesidedness and inadequacy of the present living alternatives to conventional Church Christianity ; in either of the two extreme forms suggested, they seem to be too far removed from the living spirit of the historic Jesus which one has come to know in his own experience, too little cognizant of the great historic advance of the Christian centuries. One may simply share his hope for the emergence of a deeper and truer prophetic movement, a hope born of dim premonitions within one's own vision and experience.

Certainly, the present situation cries for leadership. And, certainly there is as yet no sign of the emergence of leadership in any way adequate, within the Church or outside. Is it within the range of the possible that a reconstructed Student Movement might be the instrument for calling forth that leadership, not merely for the college world, but, in some small way, for the life of the Churches themselves ?

This paper is not an attempt at prophecy, but at analysis. If it aids friends abroad to clearer understanding of the forces playing upon the American Movements just now, it will have served its purpose. It is exceedingly difficult to foresee what the future may hold. But a single word of personal judgment may be added. A movement at all adequate to the present crisis and the present opportunity is conceivable only in terms of radical reconstruction of our existing movements, in organization, in message and in programme. Of message and programme I shall attempt to say nothing, for little clear light is discernible just now. But one definite change in organization is clearly indicated. Our movements in their present form are quite inadequate for their present policies and undertakings. How far less adequate for the demands of the immediate future ! Concentration of scattered forces and the power of a united and wisely guided impact upon the life of the colleges are the first essential. In common problems, in mutual loyalty and in many details of programme, the Student Y.M.C.A. and the Student Y.W.C.A. have long been one; they should become one in fact. And it is to be hoped that the Student Volunteer Movement would wish to join itself to them in closer affiliation. Other existing relationships should, and can be made, to further this fundamental need without sacrifice of historic loyalties to the Y.M.C.A., the Y.W.C.A. and the Churches. The time has come when a single united American Student Christian Movement is a necessity.

### Zusammenfassung

Will man die ganz besondere Lage verstehen, in der sich heute die amerikanischen Bewegungen befinden, so muss man erstens Amerika selber, d.h. das Milieu kennen, aus dem der amerikanische Student kommt und zweitens um die vorherrschenden Strömungen des grossen Komplexes der heutigen amerikanischen Religion wissen.

#### I.

Man kann Amerika nicht, wie es viele Ausländer tun, nach seinen Millionenstädten des Ostens beurteilen, ohne je in das Leben des grossen Hinterlandes eingedrungen zu sein. Will man Amerika wirklich „erfühlen“, so muss man es bei den Amerikanern selber suchen.

Aus dem Gesichtskreis der Universitäten und christlichen Studentenbewegungen gesehen, sind zwei Züge unseres nationalen Lebens von besonderer Bedeutung, — der Nachdruck eines demokratischen Volkes auf Massenerziehung und der Provinzialismus eines Pioniervolkes. Das hervorragendste Charakteristikum des amerikanischen Erziehungswesens ist, dass es alle Grade einer höheren Bildung der ganzen Jugend eines 120 Millionen-Volkes ermöglichen will, eines Volkes, dessen kultureller und historischer Hintergrund im Ganzen gesehen sehr provinziell ist. Versuchen wir, das Problem lebendig werden zu lassen, wie es sich den Führern der amerikanischen Studentenbewegung stellt. Das Gebiet, für welches sie verantwortlich sind, erstreckt sich auf etwa 1000 Hochschulen und Universitäten. Im Osten sind die „alten, historischen“ Universitäten wie Harvard, Yale, Princeton, etc., die in ihrer Tradition und Anschauung mit Oxford und Cambridge und den europäischen Universitäten verglichen werden können und von Studenten besucht werden, die aus wohlhabenden Familien mit einer gewissen Kultur kommen. Ferner finden wir die grossen, meist staatlich finanzierten Fachuniversitäten für fortgeschrittenes Studium, von denen man nicht zu unrecht sagt: „dass sie Doktorgrade wie Fordwagen produzieren und eine Erziehung vermitteln, die für das gewöhnliche Leben ausreicht aber der Jugend den tieferen Sinn des Lebens und der Geschichte nicht aufzudecken vermag;“ dann gibt es die grosse Zahl der Universitäten für vorbereitendes Studium in den einzelnen Staaten (undergraduate departments) und technische Hochschulen, alles Schulen mit einer Studentenzahl von 3000 bis 8000 und mit den Mängeln einer Massenerziehung behaftet; endlich finden wir die kirchlichen „Colleges“.

Wie steht es nun aber um diese typische amerikanische Jugend,



die das Gros der kirchlichen und staatlichen Hochschulen ausmacht ? Viele von ihnen kommen aus Familien ohne jegliche höhere Erziehung, wo die Hausbibliothek ausser der Bibel nicht mehr als einige wenige billige Romane enthält, deren kultureller und historischer Horizont durch den Atlantischen und Stillen Ozean oder die 70-100 Jahre alte Geschichte der Gemeinde, in der sie leben, begrenzt ist. Und aus diesem " Rohmaterial " muss das intellektuelle Leben der Universitäten geschaffen werden, aus ihm müssen die christlichen Studentenbewegungen sich aufbauen.

## II.

Will man das heutige religiöse Milieu Amerikas verstehen, so muss man auch da zunächst auf den historischen Hintergrund zurückgreifen. Wir begegnen hier nicht einer grossen Vielheit, sondern sehen uns einer durchaus homogenen Religion gegenüber, deren Wurzeln in der evangelischen Bewegung liegen und die ihre Theologie vom evangelischen Calvinismus oder auch dem Wesleyanismus abgeleitet hat, später aber beeinflusst durch den wissenschaftlichen Fortschritt sich zu einem Liberalismus entwickelt hat.

Aber in den letzten Jahren ist alles anders geworden. Diese allmähliche heterogene Entwicklung kann entweder andeuten, dass der religiöse Hintergrund des christlichen Lebens der Studenten nicht mehr einheitlich ist, oder dass er nicht mehr einen wirklich lebendigen Einfluss auf die Gestaltung ihres Lebens hat. Beide Begründungen sind nicht unrichtig, obgleich die zweite wohl die wichtigere und wahrere ist. Die mächtigen geistigen Ströme, die von der Evangelisationsbewegung des 19. Jahrhunderts ausgingen und bis heute die Haupttriebkraft der amerikanischen Kirche gewesen sind, haben sich totgelaufen und bisher sind noch keine neuen Kräfte dafür geschaffen worden. Dies bringt uns zu dem kritischsten Moment unserer Besprechung.

Was vielleicht am deutlichsten aus unserem heutigen religiösen Zeitbild hervorgeht, ist, dass die lebenskräftigsten religiösen Strömungen an der äussersten Peripherie des kirchlichen Lebens liegen. Gewiss wird man, wenn man nicht das Gesamtbild im Auge hat, feststellen können, dass manche Einzelgemeinden und Kirchen alle Anzeichen eines gesunden und normalen Wachstums aufweisen. Sieht man aber die Kirche als Ganzes, so sind die Anzeichen keineswegs so glückliche. Walter Lippman gibt mit seinem jetzt berühmten Buch „ Preface to Morals " die offene und ehrliche Ansicht vieler ernsthafter Laien wieder. Das sichtbarste Zeichen, dass die Kirche versagt hat, scheint, dass sie der Jugend, den jungen Studenten und Studentinnen, die auf die Universitäten kommen, nicht

ein lebendiges Verstehen und tiefere Erfahrung ihrer Religion vermitteln kann. Auch aus den Kreisen der Kirche selber kommen Stimmen, die von innerer Unsicherheit und Zweifel an ihrem Glauben und der Wirksamkeit ihrer Arbeit reden. Die gegenwärtigen Aussichten für die amerikanische Kirche sind sicher nicht so verzweifelt, wie aus der Kritik hervorgehen mag, aber doch besteht die Tatsache, dass sie mehr und mehr an Boden verliert, und dies kann man auch in grossen Zügen von den christlichen Studentenbewegungen sagen.

Es gibt aber auch religiöse Strömungen in Amerika, die voll Optimismus sind, die die Schwächen der heutigen Kirche sehen, sich aber dadurch nicht entmutigen lassen, da sie Quellen kennen, von denen ihnen neue geistige Ströme fliessen. — In diesen neuen, prophetischen und wirklich kraftvollen religiösen Strömungen sehe ich zwei voneinander ganz verschiedene Richtungen. Die eine von ihnen hat ihren Ursprung in der neuen Theorie der Psychologie und Pädagogik. Sie will die Religion in Einklang mit diesen Theorien bringen. Mittelpunkt dieser Bewegung ist die Universität von Chicago, aber auch im „Teachers College“ in New York und manchen anderen östlichen Schulen hat sie einen starken Einfluss. Ihre religiöse Einstellung kann etwa folgendermassen zusammengefasst werden: „das religiöse Sehnen des Menschen nach einem Gegenstand seiner Verehrung ist unausrottbar, dies gibt aber keine Garantie für die objektive Realität des religiösen Gegenstandes. Unsere Auffassung Gottes muss abgeleitet werden von den anerkannten Ergebnissen der modernen Wissenschaft und nicht von unserem religiösen Erbe oder übernatürlichen Offenbarungen, die beide oft stark gefärbt sind durch die Wünsche des Menschen. Das Christentum ist nur eine der vielen Weltreligionen, aber sicher nicht ihre letzte. Jesus war nicht ein göttliches Wesen in der einzigartigen Bedeutung dieses Wortes, wohl aber ein grosser Seher der Menschheit, deshalb müssen wir uns vielmehr von ihm aufwärts und nicht zu ihm zurück entwickeln.“

Die zweite religiöse Strömung sehe ich in drei Gruppen, dem „Buchmanismus“, „Barthianismus“ und Anglo-Katholizismus. So verschieden sie auch in ihren Auswirkungen sind, scheinen sie doch, wenn man sie aus der Gesamtsituation der religiösen Strömungen der Vereinigten Staaten sieht, Anzeichen einer gemeinsamen Tendenz zu haben. Ihre Voraussetzungen sind z.T. die gleichen — fundamentaler Dualismus; sie legen den Hauptnachdruck auf die Transzendenz Gottes, die Realität der Sünde, Bekehrung und Erlösung, persönliche Erlösung in Christus. Gewiss mögen andere Gruppen diese alten Glaubenssätze auch verkünden, aber diese drei Bewegungen haben ihnen wieder eine wahrhaft lebendige Realität gegeben.

## III.

Dies also ist die Situation, der sich die Bewegungen in den Staaten gegenübergestellt sehen. Wie wird sich ihre Zukunft angesichts dieser Lage gestalten? Ich sehe vier Alternativen:

a. Ein Festhalten an der gegenwärtigen Arbeitsmethode und Organisation sowie der ihr zugrundeliegenden Philosophie. Dadurch würde der Kontakt mit der Kirche aufrecht erhalten und sicher manches Gute geleistet werden können, aber mehr und mehr würde die Bewegung zwei sehr bedeutenden Gruppen unter den Studenten fern bleiben, vielleicht den besten Köpfen. Ein weiterer Nachteil in der gegenwärtigen Arbeitsmethode ist, dass sie wenig prophetisches hat und sicherlich ist gerade das das notwendigste, was eine Studentenbewegung heute braucht.

b. Die zweite Möglichkeit wäre, dass die Studentenbewegungen sich den schon jetzt sehr starken, aber immer noch wachsenden neuen Strömungen innerhalb der amerikanischen Erziehung annähern, die man mit „optimistischem Humanismus“ bezeichnen könnte. Dies wäre das naheliegendste und einfachste und würde den Bewegungen in materieller und ideeller Beziehung einen neuen Zustrom sichern und ihnen das Vertrauen vieler leitender Erzieher und Pädagogen wieder gewinnen.

c. Die christlichen Studentenbewegungen mögen sich aber auch unwiderstehlich hingezogen fühlen zu denjenigen Richtungen, die ihr Hauptmoment in der Ueberzeugung eines dualistischen Supernaturalismus finden. Nicht wenige der fähigsten Führer haben diesen Weg schon gewählt. Wenn es wahr ist, dass die Entwicklung der wahren Religionen kreisförmig verläuft, nur unterbrochen durch starke periodische Neuerweckungen, die oft vielleicht unnötig extrem und äusserst antagonistisch gegenüber den Zeitströmungen sind, wäre es dann nicht möglich, dass in dem lebendigen dualistischen Supernaturalismus, den wir heute erleben, die Hoffnung für die wahre Religion von morgen liegt? Diese Entwicklung würde eine Verbindung mit dem Christentum bringen und nicht mit „Religion“ im allgemeinen.

d. Gibt es eine vierte Alternative? Ich bin mir nicht sicher, ob wir innerhalb der amerikanischen Bewegungen die Vision und den Mut haben, sie zu verwirklichen. Sicherlich ist die Zeit für eine grosse Aufwärtsbewegung reif. Und sicherlich gibt es noch einen anderen Weg als den, der uns durch die beiden heutigen Strömungen gewiesen wird. Die pädagogisch-erzieherische Bewegung, mag sie uns auch viele neue Wahrheiten gebracht haben, weist in ihrem Ignorieren der Geschichte, in ihrer sicherlich oberflächlichen



Ansicht über das Christentum und die Bedeutung Jesu grosse Schattenseiten auf. Andererseits haben die mächtigen konservativen Bewegungen in ihrem Dogmatismus, ihrer Unduldsamkeit die reichsten Möglichkeiten innerhalb der Evangelisationsbewegung vernichtet. Es muss deshalb noch einen anderen Weg geben. Alles fordert nach rechter Führerschaft !

Ich persönlich glaube, dass die Bewegungen nur dann den Möglichkeiten, die sich ihnen in der heutigen Krisis bieten, gerecht werden können, wenn sie in ihrer äusseren Organisation und ihren geistigen Elementen eine vollständige Umstellung erfahren, grössere Bewegungsfreiheit erlangen und Studenten und Studentinnen in einer Bewegung vereinigen würden.

## Religious Life in Canada

ERNEST THOMAS

As in other lands, religious life in Canada is marked by confusion and uncertainty ; yet there is abundant energy and much promise. Canadian religion has been influenced by the geographical and historical conditions which have shaped other aspects of the national life. A vast wilderness has within three generations been brought into subjection to human needs, and over the far-spreading prairies this process has been compacted into the experience of one generation. Exploration and pioneering have provided the milieu for our religion. During the last few years the incredible development of water power for the production of electrical energy has demanded of all our universities more trained men than they can supply. Most of the best brain of the nation has been enlisted in the service of physics, mining, engineering, and medicine, The resultant standards of value are inevitably affected by this situation. Canadian history has been achieved from the beginning by the conquest of distance, first in the form of communications and second in the transcending of ecclesiastical and racial antipathies. But the vast spaces intervening between the areas of population have tended to segregate groups and to foster

a spirit of sectionalism. Thus we find an alternating current of creative energy ; passionate local pride conflicting with a ceaseless quest for greater unity. All this is reflected in our religious development.

European religious influences entered Canada in two channels. The mighty tide of immigration brought with it directly from transatlantic centres ministers and teachers who embodied great traditions. A second stream came indirectly as an overflow from American missionary Church life. The periodicals and books of the United States are seen everywhere alongside of British products of the same kind, and only recently has come a contribution from Canadian authors. The first of the Protestant traditions to be operative on a large scale was that of the Scottish Churches as represented in the Hudson's Bay officers and in the Scots colonies. The Evangelical type which characterised the Free Church of Scotland was for most of the time in the ascendent though the Church of Scotland was not inactive. So, too, Anglican influences entered in a dual tradition as people came from Ireland on the one hand or from the English Church on the other. The Irish brought a firm insistence on the general attitude recognised in Ulster, and rural Anglicanism for many decades was deeply involved in the Orange order with its pronounced suspicion of any phase of the Roman Catholic religion. Scholarship was less conspicuous than zeal in many of the bishops. Only recently, though there was a definite group recognised as High-Church, has the distinctive type of the Anglo-Catholic compelled serious recognition as part of Canadian Church life. Methodism also came in two streams ; one directly from British Wesleyans, often with Irish colouring, the other from the Methodist Episcopal Church of the United States which provided most of the missionary staff in the earliest decades. Political complications entered into the story because of a carefully fostered suspicion that the American source of Methodism indicated disloyalty to the British connection. Wesleyan traditions observed a sense of dignity in worship and authority in the ministry and allowed an openness toward the development of scholarship which was less prominent

in American Methodism than its zeal for souls, its dauntless missionary energy and its hatred of predatory social organisations.

Churches derived from the Independent tradition have not found the same scope in Canada as elsewhere. The Congregationalists, once the issue of an Established Church was settled negatively, seemed to have a slight *raison d'être*; and they tended, despite difference in organisation, to approximate to the Presbyterian type. But they made contributions of immense value when on entering the United Church they brought with them the guaranteed autonomy of the local Church and the freedom of the living Church to determine the content of the Church's faith without subjection to any written traditional creed. Baptists, however, found a definite place by reason of other characteristics. During the last twelve years a violent schismatic movement of Fundamentalism disrupted the Baptists, but those who "went out" give no indication of becoming a significant factor in Canadian life.

Since the war there has been a pronounced movement among the less educated classes toward irresponsible and detached groups of apocalyptic and emotional types; these have arrested attention largely by denunciations of the historic Churches. Fundamentalism is here most energetic, but from this source no distinctively Canadian movement is likely to emerge. As in the case of Anglo-Catholicism the reaction represents a fear — not without warrant — that vital aspects of the historic faith are fading out of the liberal theology.

The background of all this Protestantism, however, is the immutable Catholicism which exhibits itself in two aspects. We have the main stream of French Catholicism in which language as well as faith segregates its members from the English-speaking Protestants. There is a definitely Irish group of Catholics with whom language seems to be as strong a bond as religion, whenever political and social cooperation is involved. Nor must one forget some Highland Roman Catholics. The great body of Roman Catholicism tends to awaken a sense of solidarity among the communities



previously mentioned and this tendency was strengthened by the political experience in which far-sundered provinces were welded into a federation to form the Dominion in 1867.

Shortly after the achievement of political Confederation, the Churches felt the impulse to unification with such force that almost the whole Presbyterian family of Churches gathered into one home; the Methodists followed by a similar union, and thus the way was prepared for the creation of an organic fellowship when these two bodies with the Congregationalists entered into the United Church of Canada in 1925. A considerable number of Presbyterians, here as in Scotland, declined to follow the majority of their Church into the greater fellowship. It was significant of the recent development of religious thought that these non-concurrenents gave as their chief grounds for refusing union with the Methodists that these latter had gone so far in accepting the methods of modern scholarship as to leave them with very little gospel, and that the Methodist emphasis on social reform had perilously attenuated their evangelical zeal. Nor can thoughtful people assert that these criticisms, however exaggerated, were entirely without foundation on fact.

Turning from institutional aspects, it is gratifying to note that in the universities there has been, during the last two or three years, a new affirmation of religious values. This appears in the selection of new heads and in appointments to some important chairs. There are indications that the long winter of obsession with the partial view of the special sciences is yielding to a finer appreciation of the wholeness of the universe and of its significance. One is, however, perplexed in seeking to appraise personal religion among the people. The havoc wrought elsewhere in dogmatic religion may be seen paralleled in Canadian Church life; not least in the sturdy affirmations — void of deep and reasoned conviction — of the formulas of the past. Increasingly one finds a yearning demand for a grasp of reality, where ten years ago the desire was to be of some value to society. New ethical standards are being sought, especially in industry, international relations and sex. Experimentation may be

seen here and there, but careful observers see no ground for thinking that there is any moral looseness among our young people which would distinguish the present generation from its predecessors.

In worship, changes of great import are taking place. There has been an extraordinary revolt against the architecture of the last two generations. The auditorium type of building in which semi-circles of seats cluster about a pulpit is yielding on a large scale to buildings approximating to the Gothic and centred in the Holy Table. Associated with change in structure comes the demand for nobler music and song. In every part of the country one meets with the desire for worship of a more corporate character. Sentimental and egocentric songs are giving place to God-centred praise.

Religious Education also has received great emphasis in recent times. Denominational separatism has largely faded away in cooperation. The programmes for older boys and older girls represent a vigorous effort to produce a rich and balanced spiritual culture amongst the youth of our land. In every province the leadership is in the hands of persons of university training and special fitness.

A word should be said about the rise and fall of the prohibition tide in Canada. During the two previous generations prevalent drunkenness and its consequence in desolated homes excited a disgust which swept away places of resort for drinking. During the war this movement advanced to the stage at which legislatures were able to extend the areas of the "dry" régime to whole provinces. After the war a Federal Law made possible the refusal not only of these incentives to drinking but also any access to liquor. Marvellous improvement in social conditions at once resulted; but underground methods of distribution were speedily organised, and bootlegging became all too prevalent. Disillusionment followed. As a result, even the Churches which had been foremost in supporting the "dry" policy found themselves honeycombed by doubts and misgivings. The clever use of the term "Government Control" to designate a system which allowed limitless manufacture of liquor for

private profit with a government organisation of salesmen, swept the electors into approval of the present system. To say the least, Canada finds her liquor problem as far from being solved as it ever was ; and there are grave indications that in many fields of human life a new morality must be organised with fresh sanctions.

A problem of immense seriousness confronts religious and moral teachers in the present-day system of mass suggestion through publicity campaigns of gigantic cost and alarming efficiency. The question arises as to how far any personal freedom can survive in the midst of ever-present suggestions that happiness can be found only in association with certain indulgences which weaken moral fibre. But earnest thinkers are seeking to understand this problem and to find the secret of mastery in deeper spiritual insights and more sound psychological techniques.

## Complacent and Cynical America

KIRBY PAGE

The people of the United States in general are at the same time complacent and cynical. They are as a rule highly egotistical and regard their national achievements with smug self-satisfaction. They are extremely sceptical of proposals and programmes which are directed toward the creation of a social order radically different from their own society. Whether they are better or worse in these respects than are the citizens of other countries, I am not prepared to say. A comparative study is not being attempted in this paper. My purpose, instead, is to point out some of the barriers which confront Christians who are seeking to build the Family of God in America.

The economic arena in the United States could not possibly be mistaken for the Reign of God on earth. Self-interest as the dynamic and competition as the method are not only accepted and necessary to secure initiative and



efficiency, they are regarded as almost divine in their nature. Two tests are usually applied to capitalism. First, is it more productive of necessary goods and services than were its predecessors? Second, are the people of the United States better off economically than are the residents of other lands? An affirmative reply is enthusiastically given to both questions. It does not seem open to doubt that the standard of living in America is higher now than in any country in any previous age or elsewhere in the world at the present time. This comparative judgment seems conclusive to most Americans and leaves them in a mood of self-congratulation.

This tendency toward national complacency is accentuated by the fact that America has the largest and most powerful middle class of any country in the world. The reasons for the rise of the middle class include the following factors: until recently the United States was a vast virgin continent awaiting development, a land extraordinarily rich in timber, coal, iron, oil and other natural resources, with boundless areas of fertile soil and an exceptionally favourable climate. In pioneer communities a premium is placed upon individual initiative and daring. The absence of tariff barriers throughout the entire region from the Atlantic to the Pacific and from the Great Lakes to the Gulf made accessible a free trade market unparalleled elsewhere. Machine industry and technological science were furnished with a field for maximum development. Freedom from social traditions made it easy for workmen to pass from one trade to another and eventually into the ranks of the larger capitalists. Then, too, with a single tragic exception the nation was spared the sorrow of a great war from 1812 to 1917 and the burden of military and naval expenditures was exceedingly light. The war with Spain placed no stain upon the United States and the cost of the World War to its citizens in men and money was relatively less than in the case of other major belligerents.

The result of this combination of favourable factors has been the raising of living standards to a higher level than can be found elsewhere. It has been easy, therefore, for the relatively prosperous middle class to settle back compla-

cently and uncritically. Organized labour in the United States is largely confined to skilled and semi-skilled artisans and is therefore a part of the middle class. The American Federation of Labour is capitalist in philosophy and conservative in method. Membership in the Churches is recruited chiefly from the middle and upper classes. The press, with the exception of a few notable journals, is dominated by wealthy men and is used to buttress the existing social order. The masses on the lower economic levels are almost inarticulate and control few agencies for the creation of public opinion. Thus a situation has arisen where the more fortunate elements in the population are blind to the tragic extent of economic misery in this country. Even now when the entire nation is in the grip of a calamitous economic depression with some five millions unemployed, business leaders and public officials continue to issue optimistic reports and rosy predictions of the early return of "the good old days". Complacency is proving to be a formidable barrier to social reconstruction.

The people of the United States as a whole have no conscience on the race question. Most white men and women in the South console themselves with the belief that the Negroes are now better off than were the slaves and their lot is more fortunate than many peoples elsewhere in the world at present. Kindliness and generosity toward Negroes are exhibited on a wide scale. But the misery endured by sensitive coloured people as a consequence of racial discrimination is a closed book to most white men. Lower wages, worse working conditions, inferior schools, disreputable housing conditions, segregated "Jim Crow" railway coaches, refusal of admission to many hotels, theatres, concerts, churches and other public institutions — all these discriminations against Negroes are accepted almost without question by multitudes of white people not only in the South, but in other regions of this country.

Complacency with regard to the foreign policy of this country is prevalent throughout the United States. The conviction is general that American diplomacy is honest and idealistic in contrast to the treachery and callousness of other

foreign offices. Imperialism is vigorously condemned and other great powers are indicted for their greed and aggressiveness. The President, Cabinet members, and the press join in denying that the United States is in any degree imperialistic. The exercise of power on our part in the Philippines and the Caribbean is supposed to be entirely for the good of the inhabitants and the maintenance of peace. Militarism is abhorred and the nations of Europe are reproached for their love of war. The American navy must be second to none and used solely as an instrument of peace and justice. Compulsory military training in numerous colleges and high schools in this country is not to be construed as militarism but upheld as a school of citizenship. Practices and institutions which are repugnant when displayed by other nations become necessary and patriotic when transplanted to American soil. The trend toward imperialism and militarism in the United States does not produce even the slightest twinge of conscience on the part of millions of its citizens.

Not all of the American people, however, are complacent. A vigorous minority is challenging the existing state of affairs from many angles. Inside and outside the Churches, alert groups are insisting that a third test be applied to the existing social order. It is not sufficient to compare the present with the past, or to say that the Americans are better off than are the people of other lands. American society should be examined in the light of the ideal of the Family of God on earth. Every attitude, practice and method which violated the spirit of the home should be challenged. Emphasis should be placed upon the fact that the prayer — "Thy Kingdom come, Thy will be done on earth," — cannot be fully answered until radical changes are made in the present social order. Self-interest and competition cannot be pillars of the Kingdom of God. Luxury for some and destitution for many will not prevail in the ideal society.

Minority groups are attacking racial discrimination and are exposing the roots of war. They are pointing out that many of the attitudes of white people toward Negroes and Orientals cannot possibly be reconciled with the spirit of



Jesus. Interracial committees are striding the problem and are engaged in fruitful experiments in interracial cooperation. Groups of idealists are denouncing chauvinism and militarism in the United States. Considerable numbers are taking the pacifist position and are announcing that they will not sanction or engage in any future war.

These minorities, however, are confronted not merely with complacency but also with cynicism. Efforts to reveal the unethical and inhuman aspects of the competitive system are met with the cry, "You cannot change human nature; only by appealing to self-interest and free competition can initiative and efficiency be secured". The inclination to explore new possibilities in industry is usually stifled by fear and antagonism toward "radical" movements. Business men and trade union leaders alike are usually suspicious and sceptical concerning "Socialism" and "Bolshevism". Proposals that are directed toward drastic changes in the present economic system are frequently denounced as "subversive". To label a project "socialistic" is sufficient in many quarters to stop all intellectual activity and to release a torrent of emotional babbling about abolishing all private property, destroying the family and substituting wild orgies of free love, and completely overthrowing religion and morality. Fear of Socialism is genuine and deeprooted in this country. Therefore, social insurance is not even considered seriously in industrial and governmental circles. Public ownership of natural resources and the sources of electric power is damned by the taunt that it is socialistic. Benevolence on an extensive scale may be found in American industry, but benevolence is coupled with cynicism concerning the possibility of making radical improvements in the prevailing economic system.

Racial prejudice is supposed to be an organic part of human nature. The effort to persuade white people and black people to dwell together on terms of equality and friendship is widely regarded as flying in the face of biological realities. The average white man is not revealing hypocrisy when he says that the Negro is essentially and permanently inferior. He honestly believes in the innate superiority of

his own race. He looks with suspicion, and even with alarm, upon proposals that tend to demolish barriers and to place races upon a plane of equality, economically, politically, culturally and socially. The idea that they may be wrong in assuming racial superiority has never entered the minds of millions of white Americans. Cynically and complacently they perpetuate conditions which result in physical exploitation and mental agony for multitudes of Negroes. Rarely do they ask, "Are we taking seriously the teaching and example of Jesus in our relations with other races?"

The minority of reformers and pacific revolutionaries in the United States is likewise met with cynicism concerning the possibility of abolishing war. They are again told that you cannot change human nature, that civilization is only skin deep, that if you scratch a man you will find a tiger, that there always have been wars and there always will be wars. The ancient fallacies which hastened the outbreak of the World War are still widely prevalent in the United States: war is inevitable; war may be a cleansing fire; armed preparedness is the only safe means of achieving security and justice; war may be a patriotic and religious duty. Sneering at the League of Nations and other international agencies is a favourite indoor sport in this country.

Pacifism is growing rapidly in America. The Churches are making steady progress in disentangling themselves from the war system. The peace forces in general have never been as powerful and active as at present. But numerically the advocates of pacific means of settling international controversies are vastly outnumbered by the unthinking or convinced supporters of the war system. So America drifts along, complacent about its own foreign policy, cynical concerning the pacific intent of other nations, blind to the perils of its own militarism, sluggish in its cooperation with international agencies of peace and friendship.

Complacency and cynicism are almost invariably accompanied by persecution of those persons who are seeking radically to transform the existing order. Society usually metes out the same punishment to its murderers and its prophets. Persons in the United States who advocate

the supplanting of capitalism by a cooperative economic order are regarded as dangerous characters and are victimized in countless ways. White men and women who plead for racial equality are looked upon with abhorrence by multitudes of their own race and are bitterly persecuted. Pacifists who refuse to support the war method are often objects of abuse and vituperation. An unknown but considerable number of clergymen and educators have been dismissed from their institutions because of their opposition to the existing social order and their advocacy of "radical" proposals.

The "righteous" men of Jerusalem nailed Jesus to the Cross, and the most conscientious Christians of America often persecute relentlessly those persons who are endeavouring to bring about the radical changes in the present social order which are required before the Family of God can be created on earth.

## The Perplexities of Young America

H. D. HILL

The position of the young intellectual in America today is to a rather remarkable degree an unusual one. Foreign observers, and Americans who in the educational, labour or religious field, have occasion to come into contact with the country's youth, are continually commenting on the individualism of the generation now in its twenties. In the universities, the cohesive college spirit that sentimentalised over its "dear old Alma Mater" is gone, — so far gone that the alumni attempt to revive it at reunions is taken by those in college as a definite indication of the dividing line between the generations. In the trade union world, the organisers are lamenting the absence of the old-time collective enthusiasm, and the problem of youth and the Churches is admitted to be acute. Now part of this difficulty is a chronic one,



consisting in the fight against organisational conservatism which repeats itself with every cycle of fresh life ; nor is it unusual for youth to be in the minority ; but part of it comes from a different source and one which has some claim to be unique.

The great paradox of youth is to be radical and yet at the same time to be deeply sensitive to a living tradition. It is this second aspect of being young which is responsible for the present attitude of the twenties towards values, that each individual must make his own and that the group is no man's just judge : by and large there is no tradition in America which this generation feels to be authentically and vividly alive. In this respect the position of the contemporary American individual stands alone.

There are three main traditions which date from the early years of the country and which, consciously or no, provide the currents for the main streams of present-day American life. There is the Hamiltonian tradition of the concentration of power in the hands of the wealthy few. There is the Jeffersonian tradition of the diffusion of opportunity into the reach of the democratic all. Both of these are positive. There is, thirdly, the negative tradition of Monroe, which prohibits an unsympathetic order from entering the confines of its isolation.

The Hamiltonian tradition is the motive force of the American business world ; it produces the bond salesman, the high powered executive, and, at the top of the economic hierarchy, the men to whom wealth has ceased to have a monetary importance and become merely the background of power. The Jeffersonian tradition supplies the ideas of the more widely accepted American public institutions. The inhabitants of the world of politics, education, public health, the social gospel, all base their appeal upon the symbol of opportunity. The tradition of the Monroe Doctrine provides the armour of the veto-mind : prohibition, the outlawry of war, the whole gamut of reform through negation, all look for power in the force of a negative command.

In the institutions which have been built upon these traditions the young intellectual fails to feel an enthusiastic

part. The blind joy of economic becoming is to him part of the romantic legend of a vanished frontier : from Park Avenue to Main Street he has ample opportunity to observe that for a large proportion of his fellow-countrymen the energy of acquisition has turned to the ease of possession, and that the possession of things is not enough. The idea that opportunity must be offered to all has in his day become qualified by the question, can this opportunity be used by all to whom it is offered : he gets his education in the midst of a confusion where a voice that says, every one should have a chance to go to college, is countered by a voice that says, half the people in college now ought not to be there. Nor is he attracted by the reform societies. His efforts to escape from those who wish to enroll him on the side of Hamilton or Jefferson have left him without zeal for preserving others within the confines of any of the multitudinous circles of reformed light.

He sees in the science of modern industry and in the economic society built upon it a long-drawn-out final act of the Renaissance : for all but the few in the laboratory the sudden delight of discovery has been reduced to the habitual pleasure of manipulation. He sees in the Rousseauian adoration of the people and the Rotarian confidence in progress a pantheism in which the robust stamina of a Walt Whitman has lapsed into a flaccid tolerance. He revolts violently from life lived in a viscous state of indefinite outlines.

Yet he is hardly more sympathetic when he turns to those aspects of life which take their heritage not from the Renaissance but from the Reformation and which consequently tend to present definite outlines, for he feels that their shapes are more like a rigid mask of death than like a body of life. The organisational situation in the institutions which incorporate either the spiritual or the social aspects of the Reformation is such as to make him question whether he can give them his allegiance and at the same time retain his self-respect, and the extraordinary parallel that exists between conditions in the Protestant Churches and in the trade unions indicates that the problem is rather a general

one of American institutions than a special one of a particular field.

The split in the Churches between the modernists and the fundamentalists leaves him without a shelter. He admires the fundamentalists for their maintenance of a non-pragmatic critique of experience, for their refusal to give the immediate a predominant part in the relativity of their values. Yet he wonders whether the terms of their critique are important to them because they are vital or merely because they are inherited, — it is sometimes difficult for him to visualise, from the beautiful but rigidly frozen crystal of the credalists, the water-brooks of eternity from which it once was drawn. And socially, he feels that far too often they have cast their lot with the Hamiltonians. The modernists, on the other hand, in working out a social gospel, seem to him to have lost much of their relation to religion. In their eagerness that the Church shall be aware of the contemporary world they seem to him to have lost their critique of the values of that world. They have adopted the Jeffersonian idea of opportunity without answering the question, opportunity for what? Among the organisations related to student religion this distinction has recently been made abundantly clear. The students of a number of colleges and universities have in the last five years voted the local "Christian associations" out of existence, on the grounds that their aim was in reality the rendering of social service, that it was preferable that this work should be done without the religious label, and the specifically religious life of the students should be cared for by the near-by Churches. This realistic arrangement, which has served definitely to clear the air, has left a considerable number of important students without an affiliation. They would welcome an organisation which viewed this world squarely, but in the light of a contrasting concept not solely made up of this-world-plus-a-little-progress-and-amelioration. As it is, whichever way they turn, towards the fundamentalists or towards the liberals, they find themselves running into unwelcome arms.

In the labour world the craft unionism of the classical period has since the war been resting on the courage and



sacrifice of the nineteenth century days when its present officers were young. It holds titular jurisdiction over economic areas whose structure and very geography have passed beyond its recognition. On the other hand, the industrial unionism of the post 1914 insurgency has thrown itself so enthusiastically into the modern industrial world that the former radical spirit is finding itself a little out of place in the midst of a purely business proposition. Where the craft unionists are concentrating on retaining the past, the industrialists are interested more and more exclusively in anticipating the future. To neither of them is the present working class a problem of primary concern.

To the young intellectual who realises these things, two paths are open for organisational activity. One is to affiliate himself with one of the existing organisations, either giving it a consciously blind loyalty on the ground that inner darkness is better than outer chaos, or practising that "boring from within" which is a classical left-wing technique. The other is to join an open insurgency, and to present the oncoming generation with a choice of organisations.

But to a very great many of America's present-day intellectual youth, neither of these alternatives is attractive. Blind loyalty they cannot render with self-respect. They do not believe that the life of an organisational strategist, vigilantly seeking his advantage in the give and take of administrative politics, is a creative life. Among the insurgents they have seen whole areas of organisation wrecked by the internecine struggles of dual unionism, and they have observed the primitiveness of those who proclaim themselves primitive Christians and start new cults in an effort to forget the Church.

The American intellectual of today has taken up his spiritual residence on the shores of Walden pond. Where Hamilton, Jefferson, Monroe are the spiritual forefathers of the dominant groups, this curious minority is sprung from the individualistic sterility of Thoreau. It has the spiritual energy of a new reformation, but so unrelated does it feel to the chief centres of contemporary activity that it has with-

drawn beyond the borders of community jurisdiction, where it may maintain its refusal to pay the tax of American institutional life.

## American Students and the World Task of the Church

DAVID R. PORTER

It is impossible fully to understand and evaluate the Student Christian Movement in the United States without becoming cognizant of its world consciousness and world communications. About many aspects of the Movement's life it is hazardous to attempt generalisations. The country geographically is so farflung; the streams of racial and religious heritage which condition the life of youth, are so various and, especially under the spell of "the new education", the spirit of experimentation has so persistently affected all educational procedure, that anything like standardization and national uniformity in the Student Movement has been impossible. United in its general purposes, the Movement recognises each university and college association as autonomous. Each local secretary is guided entirely by a local board or cabinet, except in so far as he is influenced by the persuasions of friendly counsel of travelling secretaries and by the vocational fellowship with other secretaries. As compared with most other movements within the Federation, our national organisation is small and its powers are widely decentralised. In this the Movement is a counterpart of the country's political organisation in which the federal functions of government, as compared with the state and local functions, are always considerably suspected and definitely limited.

But in regard to the world interests of the United States Movement it is quite easy to generalise. From the beginning of the Movement's life the world horizon has been before it

and world needs have elicited its best life. These beginnings run back into a dim past, long before 1858 when the first student Y.M.C.A.'s were formed at the State Universities of Virginia and Michigan. In 1806 at Williams College there took place a revealing episode to which we must look back with appreciation, not only because of its momentous consequences for the Student Christian Movement, but also for the entire missionary cause in North America. The significance of this episode is so striking that the coming of the General Committee of the Federation to this country just one hundred and twenty-five years later would seem to be a note worthy anniversary.

Long before there was any encouragement to be had from an intercollegiate fellowship, groups of students in many colleges had bound themselves into religious societies, usually called Societies of Inquiry. Most of these were modelled after the literary societies then prevalent in many colleges. Their chief interest was in making arrangements for addresses or debates on theological topics. But something new and different happened at Williams. A religious revival in the vicinity of the little struggling college synchronised in 1805 with the arrival of a freshman, Samuel J. Mills, a boy of fine Christian background. He soon did the thing that students will always do who have that sort of vital religious experience ; he gathered around himself a group of other students for prayer and planning. Persecution ever threatened the group, so that it was accustomed to meet away from the college, sometimes in a hospitable home in the village and, in good weather, in the hills and woods which surround it. One day an outdoor meeting was interrupted by a sudden shower and, no other protection in sight, they huddled under a haystack in a field and there continued their meeting. In this most unusual circumstance Mills was led to outline his proposals to which all the little group except one responded eagerly. As followers of Jesus they had an obligation to carry out His world ministry ; the American Church, hitherto so largely occupied with conquering rough domestic conditions, should be led to a great missionary advance ; this could be done effectively only if they gave their own lives to the



missionary vocation. The subsequent activities of this group within the college itself, in evangelism and in a wider circle in kindling missionary enthusiasm, is a refreshing and stimulating story.

At that time there were no missionary-sending societies among the American Churches, and but the barest beginnings had been made among the British Churches. This deputation waited upon an assembly of Congregational Churches in Massachusetts; they made an impression so profound that the assembly voted to form a "Board of Commissioners for Foreign Missions". From this student beginning have since developed all the different and wide-spread missionary plans of the Churches of North America.

The influence of this group at Williams College was perhaps not less upon students in other colleges and its initiative led forward to what later grew into the Student Y.M.C.A.'s. It may be noted that this Williams group introduced a characteristic emphasis upon facing life's realities and needs with responsive hearts and hands; this was decidedly an innovation, for the interest of these college "societies" had confined itself previously simply to theological discussions. The purpose of this Williams group is interesting: "We pledge ourselves to the cause of missions, resolving to devote our personal services to the heathen or the destitute in our own land, and in all our efforts to aim at nothing short of the conversion of the world to Christ". Professor Shedd of Yale Divinity School, to whom we are all indebted for an exhaustive study of this period (soon to be published) is convinced that this emphasis, during this period, is the most significant gift of the student Y.M.C.A. to American education. That emphasis upon dealing with actual life needs has never been wholly lost. Evangelistic and missionary work have always been at the heart of the most successful Associations. By the same persuasion the Associations have continued to put stress upon "campus service", upon efforts to meet the needs of fellow students, needs real and the more pressing because of the extremely rapid increase of the enrolment in the institutions of higher education. Perhaps there is nothing more distinctive in the Student Association

Movement of the United States than this note of concern for meeting human need in the name of Christ, whether that need is found among lonely and tempted freshmen, in the areas of social injustice, or in some nation with which we may share a friendly ministry. It was over half a century before the colleges came to be bound together in a movement of Christian fellowship, but when they did do so (in 1886 at the first intercollegiate conference at Mt. Hermon) it was accompanied by an equally striking evidence of student response to the Master's call to help make disciples of all the nations<sup>1</sup>.

This note of ethical realism and of world responsibility has helped powerfully to condition the subsequent Student Movement. Indeed, that emphasis has been a source of such spiritual vitality that it causes one to doubt whether without it there would have been any Student Movement in the sense in which we now know it. According to our present-day use of language, the early missionary groups among students were too ready to assume that the West had already apprehended Christ; we hesitate now to speak of the "heathen" except as we count ourselves among those who aimed against the light. But we cannot be too thankful that so early in the history of college Christian organisations this world vision was given to students.

To that first student conference at Mt. Hermon we must all look back as to a fountain which has given living water. The conference was called at the initiative of Mr. Charles Ober, an Association secretary working among students, who went to the famous evangelist, Dwight L. Moody, and secured his offer of hospitality for a month at the little school in the Connecticut Valley. The Mt. Hermon Conference was a creative experience in the life of many of those who attended. It was a creative hour in the history of the Student Christian Movement both in North America and in many other nations. On the walls of one of the buildings

---

<sup>1</sup> Professor Shedd points out that when two decades after the haystack group the theological students at Yale organised "The Society for Christian Research", there were four departments: Foreign Missions; Domestic Missions; Intercollegiate Correspondence, and "People of Colour". This seems to be the first occasion when the racial problem came into prominence in such a society. The correspondence of this Yale group included not only America, but France, Germany and Great Britain as well.

at Mt. Hermon may now be seen a tablet testifying to the fact that one of the vital influences of the Y.M.C.A. conference was the starting of the Student Volunteer Movement. It is also possible to discern the spiritual forces that soon sent two of the early leaders, Dr. Mott and Mr. Luther Wishard, on prolonged world tours from which later grew the Movements in several other countries, and in due course, the World's Student Christian Federation itself. In subsequent conferences in those early days there were usually visitors from other lands, men who helped to keep alive the international interest and the missionary passion of the Movement.

During this early period (1886-1916) this international interest continued to show realistic appreciation of world needs and how those needs could be met. It never exhausted itself in mere talk. During that period "Mission Study" was a very real thing. The newspapers and magazines did not then give nearly so much world news as now. There were almost no books on contemporaneous foreign conditions. So the Movements brought out a series of mission study texts. This was a pioneering educational project. Later, the Churches and such interdenominational societies as the Layman's Missionary Movement and the Missionary Education Movement began to publish and promote. But the first ground was broken and significant precedents were set by the Student Volunteer Movement and the more inclusive Student Christian Association Movement. Study groups were organised in all of the more vital colleges and the travelling secretaries conceived, as one of their first duties on every visit, diagnosis of the health condition of the Missionary Committee. During this period was evolved the custom of holding in each student generation a great national convention of students to consider world needs and the challenge which these needs offered to American colleges. All over the world there are today hundreds of men and women who, largely because of the word of God that came to them at the time of these great gatherings, have found a satisfying and rewarding vocation in the world field. Many more in all kinds of domestic vocations are living out the lives which in these student missionary gather-



ings found a spiritual revolution. For we must note again that here was a student enterprise, different evidently from all others, in which study and discussion were not enough ; study revealed disturbing facts to men and women who had lives to give away ; prophetic messengers told of far away human needs that could be met. The call of the Master took on new meaning for thousands. An austere discipline pervaded the student cabinets and inner circles. There was big business afoot. Any one of these student leaders might any day be honoured with the great commission; they must be men with loins girt and lamps lighted. No records have been kept of those who volunteered to go ; a more impressive fact is that not less than 1,400 have during this half century actually taken ship and sailed away for service in the far-flung ministry of the Universal Church of Christ.

The War marked a turning point, as it did in so many other areas of life, in the world emphases of the Student Association Movement. Limitations of space make it necessary to refer here in outline only to certain aspects of this post-war period.

1. A New World Policy, the emergence of which seems to be transcending at last certain currents of post-war disillusionment, agnosticism and destructive criticism. There is seldom found now among any responsible missionary leader any failure to recognise that western political and industrialised society is largely a repudiation of Christ. The new idea of " sharing " has come to be the dominant motive in missionary policy. Through the auspices of the Federation of the Foreign Division of the Y.M.C.A., and of the Churches, we have fortunately had opportunity to meet, to hear, and to become acquainted with many striking personalities who have helped us to realise a world fellowship and to work out, through various practical devices, a constructive world policy.

Perhaps it would be fair to say that there are now realised three aspects of that world policy in the Student Association Movement. First, we realise the need of getting the facts of the situation, and that, we now know, is no cheap and easy task. Second, we have come to welcome every channel of

helpful ministry to any groups in any nation, whether that channel is the support of the graduates of the Student Movement in medical or other missions of a church, in the work of Yui in China, or Monzo in South America, or any other Y.M.C.A. and Y.W.C.A. connection, or in some project of I.S.S. or of the Federation. Third, we value the World's Student Christian Federation more than ever before, affording us as it does a fellowship with students in other lands and nations who are seeking to perpetuate the spirit of Jesus Christ.

2. An effort to find new techniques and methods for the expansion both of the educational policy and of the expression of world concern. Among these new techniques should be mentioned the increasing number of courses in world affairs that are being offered in the university curricula ; the many new books for study and general reading and the ingenious plans for connecting the missionary cause with the general currents of international life. In this we have been greatly helped by a Committee on Christian World Education in which the men's and women's Associations unite with its four parallel programmes of missions, race, industry and international politics. A series of World Institutes, held last year in cooperation with the administrations of eighty colleges caught the attention of no less than 50,000 students. This interest was often followed up with local forums and study circles. We had last year the help of Dr. Mott in holding in different sections a remarkable series of fifteen intercollegiate forums or parleys on the present-day missionary challenge. No less than three of the national staff of the Y.M.C.A. are being sent out under the Foreign Division to cooperate in the student work of the National Councils of China and India (cooperating here, of course, with the Student Christian Movement). We are far from satisfied with what has been achieved, but there are discernible signs of fresh and earnest thinking on the problem.

3. A renewed call to students to give life and to give money. It is clear from the trusted friends in many nations that the day is not past when men and women are needed to

cooperate with friends and colleagues within the different countries to make Christ known. Discussions are under weigh to make our methods of recruiting more uniformly fair and effective. In a country which has been the recipient of so much of the world's wealth it is not surprising that there is among the leaders of the Student Christian Movement a keen new interest to raise more money for the missionary cause. Most of the support for the three staff members mentioned above has come from student associations. It is estimated that one-fourth of the colleges have some kind of a foreign project for which at least annually a campaign for funds is carried through. Exact figures are impossible to assemble, as these funds go through so many different channels, but the total figure thus contributed must be well one-quarter of a million dollars. Students are not a wealthy class ; an astonishingly high proportion of them "work their way through college". This money is not collected without much hard work and genuine sacrifice on the part of the givers.

## Canada and International Relations

NORMAN MACKENZIE

One cannot understand Canada's place in, and possible contribution to, International Relations without first considering Canada herself and studying her problems and her methods of dealing with them. And so I propose to outline very briefly some of the more obvious Canadian facts and then show how these affect her attitude toward international questions ; and in conclusion, indicate some of the contributions that she is making, or may make, to the world outside.

Canada, although discovered centuries ago, is a young country and the thoughts and energies of her citizens have been, in the main, devoted to the necessary development of her own resources ; to the building of railways ; to the opening up of mines ; to the clearing of forests ; and the peopling



of empty agricultural lands. Then Canada is a large country (3,684,723 square miles or about the size of Europe) with a small population (about 9 million) strung out along her southern borders, and even this strip is divided and subdivided by geography and race into many different sections: the Maritime Provinces; French-Canadian Quebec; Ontario; the Prairies; the Pacific Coast. Add to this the presence of large numbers of immigrants of alien races and one will readily see that these are not factors which make for homogeneity of citizenship or common national interests and aims. Nor, in the light of these, need one be surprised that Canadian ideas about international problems are somewhat vague and her contribution to their solution small. And yet these very conditions do create problems which urgently require solution, and the experience gained in their solution may well be of value to the world outside.

For the moment Canada's chief concern, both internal and external, is the maintenance of her individuality in the face of the tremendous economic and cultural influences of the United States of America, and this struggle to create and maintain a distinctive national life and culture in the face of difficulties, in a great measure, explains and motivates the whole of Canada's policy. It is an exceedingly interesting struggle and the outcome is as uncertain as is the existence of the struggle itself in the minds of most of her people.

The foundations of Canada were laid by those United Empire Loyalists who sacrificed their own material interests in order to remain British, and by the French Canadians who felt that the best security for their language and religion lay in a semi-independent existence within the Empire rather than as an integral part of the rapidly expanding United States. These early attitudes and opinions have not been weakened by two early American invasions, by numerous unsatisfactory boundary disputes and by recurring economic difficulties caused, in part at least, by the policy of tariffs of the United States. One of the results of this feeling and of the menace of United States domination was the uniting of the various Canadian provinces into a loose federation which has developed its own industrial and political system

and has struggled to keep intact the associations that bind it to Great Britain and the British Empire. That there is need for incessant vigilance is only too apparent to anyone who has travelled extensively in Canada and the United States. Their borders run side by side for over three thousand miles ; they were settled by the same European stocks and these have continued to intermingle ever since, so that today there are hundreds of thousands of Canadians in the United States and of Americans in Canada ; then their problems have been much the same, in that they have both had to pioneer a wilderness and settle it with representatives of practically every race and tongue under heaven. They have a common language and a similar currency ; millions of American tourists visit Canada each year and large numbers of Canadians are constantly visiting the United States on business or pleasure ; American slang becomes Canadian slang ; American films and " talkies " flood Canadian theatres ; American magazines swamp Canadian news stands and the air is full of American music and speeches (particularly speeches) ; American-made or modelled cars are on every highway and American capital is being invested in every profitable Canadian stock (and in many that are not so profitable). Their trade with each other is enormous. Last year Canada bought from the United States goods to the value of \$868,012,229.00 (more than she bought from all the rest of the world put together) and sold in return \$499,612,145.00 worth of goods, over a third of her total exports. And yet despite all this, or because of it, the last thing in the world that most Canadians desire is to become Americans, and there are no more staunch Britishers anywhere in the world than those who live in that typically American city, Toronto, and no more professedly loyal subjects of His Majesty King George than the French Canadians of Quebec. And yet despite a certain resentment of American " bigness " and a feeling that because of that " bigness " she always gets the best of every bargain, the thought of armed conflict between these two countries is (perhaps wisely on Canada's part) undreamed of, and they have developed a mental attitude and a mechanism of arbitration that seems to

preclude any possibility of war between them in the future, unless it arises out of the relations of the United States and Great Britain.

And so it is to Canada's place in the British Commonwealth of Nations that one must next turn. In terms of strict law, Canada is still a colony with very real limitations and restrictions upon her internal and external powers and relations. In theory the Parliament in London is still supreme and could tomorrow reduce Canada to the status of a crown colony or less ; in theory His Majesty the King, acting on the advice of his responsible Ministers in London, may involve Canada in war or dispose of her territory without consulting her or her citizens. In actual practice Canada is an autonomous community within the British Empire, equal in status and in no way subordinate in her domestic or external affairs to Great Britain or to the other dominions. The explanation of this seeming contradiction is that such limitations and restrictions upon Canada's powers as do exist, exist because Canadians desire or permit them, or because they are not worth bothering about.

In the economic field Canada's interests and those of Great Britain have often been opposed to each other, for Canada has been desirous of building up her own industries, and has excluded British goods by means of tariff walls. At the same time she wants Great Britain to provide her with a privileged market for her own surplus foodstuffs and natural resources, and this policy, naturally enough, has not been wholly popular with either the British farmer, who cannot compete with Canadian wheat, nor with the British manufacturer, who needs a wider market for his exports. Canada too, because of her geographical position and political relationships, has never felt much responsibility for sharing in the defence of the Empire, and this attitude has never been popular with the British taxpayers.

But it is in the field of Foreign Policy that the real difficulties seem to lie, and it is here that Canada does play some part, and take some interest in what Great Britain proposes. For if that policy affects the Pacific Basin or more important, the United States, then Canada is likely to be involved, and

Canadians feel that because they are on the spot and are likely to be the first victims of mistaken policy, that their views should be given very serious consideration, and that decisions should not be made without their approval. But this very natural desire is not easy to work out in practice, and so we have the second Canadian problem : how Canada can be autonomous and at the same time continue to cooperate with Great Britain and the other Dominions in the British Commonwealth of Nations. The third important fact in Canada's International Relations is the slowly growing realisation that she, Canada, is vitally affected by world events — that she is part and parcel of an international society — or rather an international chaos. A European war resulted in some sixty thousand Canadians being killed in European battlefields and in an increase in the National Debt of billions of dollars. World unemployment means Canadian unemployment. A good crop of wheat in Europe and the Argentine leaves Canadian farmers facing bankruptcy, because they cannot sell their wheat at a profit.

Of course Canadians have other interests in other parts of the world. Canada's Pacific Coast faces Asia, and her trade with China and Japan is growing ; her representatives go each year to Geneva and take an active part in the deliberations of the League Assembly and in the Conferences of the International Labour Organisation ; and her trade commissioners are not unknown in the West Indies and South America. But these are details. The United States and Great Britain are part of the very warp and woof of her being and it is because of her relations with these two countries and out of the experience that these relations have brought her that Canada's possible contribution to international life will come. Canadians pride themselves that they know the Americans and the British too, and that they are thus in a position to interpret the one to the other and to assist in smoothing out possible difficulties. Then, knowing America, they feel they can in some measure represent or rather interpret America to the nations who meet together each year in the Assembly of the League of Nations. But the importance of this rôle of interpreter has, in my opinion



at least, been overestimated, save in so far as our position in the councils of the Empire has enabled us to impress upon Empire statesmen the effect of proposed policies upon Canadian relations, and ultimately British relations, with the United States.

But it is in another field that I visualise Canada's contributions to the solution of international problems. Our struggle to maintain our national identity has forced the different and often hostile elements and interests within our borders to work out our problems through compromise. Federation itself was a surrender of individual rights and advantages in order to achieve something that we believed to be more valuable. The French-Canadian Catholic of Quebec and the English-speaking Orangeman of Ontario managed, and still manage, to sink their differences sufficiently that government may be carried on ; the industrial protectionist east and the agricultural low tariff west, disagree thoroughly on most economic issues, but the Canadian government, representative of both, manages to achieve some working arrangement. Internally our differing races, languages, and creeds provide plenty of opportunity for friction, but we manage to carry on our political, social and industrial life without any serious complaint from minority groups. And so I conclude that, while Canada is not likely to contribute anything very striking or radical to the social, economic and cultural ideas of the world, she is a living example of what peoples under the stress of necessity, or convinced of the value of an ideal can achieve in cooperation together, and I feel that Canada's best contribution to the world may well be this very simple common sense principle of overcoming differences and difficulties by compromise and cooperation rather than by strife, and that principle is in itself sufficient excuse for hoping and striving for the continued existence of the British Commonwealth of Nations.

It may be too that because we have no particular axe to grind, no desire for colonies or additional lands and no plans for military or naval supremacy, that our representatives in the councils of the nations are of some real service in those councils. We have at present no particular cultural

or aesthetic contribution to make to the world, no distinctive literature, music, or art, although there is a continual striving after "a something" of our own, and evidences are not wanting, in painting at least, that we may in time find that "something". Our agriculturalists are experimenting with class cooperation on a large scale and our governments with state ownership of certain public utilities, but neither of these are sufficiently distinctive or proven to warrant their general adoption elsewhere. Our religions are inherited from Europe and the British Isles, and the only change consequent upon their migration to Canada seems to be a readiness to co-operate and unite, among certain of the Protestant sects. And so it would seem that it is to a Canadian ability or facility for cooperation and compromise that we must turn for Canada's contribution to the problems of the world, and that is perhaps not distinctive for it is the contribution of any and every democracy.

## Europe looks at America

W. A. VISSER 't HOOFT

Europeans have always looked at America. European literature about American life and manners is nearly as old as America itself, and it is certain that long before the time of Monsieur André Siegfried or Monsieur Georges Duhamel studies of American life have belonged to the best-sellers in Europe.

But Europe has not always looked at America in the same way. There was a time when a certain detached and amused interest was characteristic of the attitude of the older to the younger brother. Today America is being looked upon in a different light; it is being scrutinised with the intent gaze of those who know that their own future is at stake. Between the lines of every recent European book or article on the new civilization across the Atlantic, there is written: *nostra res agitur*.

This indicates a new day in the relationships between the two continents. It means that Europe is becoming conscious of the fact that, for better or for worse, it must count with America. It can no longer afford to consider America as an exotic and remote phenomenon. Francis Miller and Helen Hill<sup>1</sup>; have shown us in an unforgettable way *why* this is so. For the first time in history Europe finds itself up against an influence stronger than itself, and it begins therefore to see that there is no question more decisive for its future than the one of its attitude to the American impact. M. Siegfried<sup>2</sup> has put the matter as clearly as it can be put : " The world's evolution during the last twenty years has been marked by two opposite movements of primary importance. The United States has developed a new method of production, the consequence of which is that an overwhelmingly powerful America now confronts Europe ; and by a spontaneous reaction Europe is acquiring a new or renewed consciousness of its personality. As a result this problem has arisen : should the old continent, in order to compete, Americanise its methods of production, or, in order to assert itself and retain its traditional characteristics, should it resist Americanisation ? For Europe and the world at large there is at present no problem of greater moment."

Thus the time of polite indifference has gone ; Europe today feels that America has a great deal to do with its own future, and for that very reason European observations of America are no longer without the note of passion. Psychologists will some day give us interesting sidelights upon the curious reactions of the two continents towards each other. As long as they have not done so, a layman's diagnosis is in order. Is it not the gist of the matter that the violence of certain reactions on both sides can only be explained by the presence of extremely acute superiority and inferiority complexes ? Recent psychology tells us that the two kinds of complex go together ; they act simply as compensations for each other. The stronger the swing towards a consciousness

---

<sup>1</sup> See the review of their recent book in this number of *The Student World*.

<sup>2</sup> *Will Europe be Americanised ?* Yale Review, Spring 1930.

of inferiority, the stronger the swing to the opposite extreme. Is there not then a relation between Europe's economic inferiority-complex and its cultural superiority-complex? And is it not also obvious that many expressions of American pride are strangely linked up with an inner uncertainty as to the cultural values in its own life?

However this may be, it is certain that both continents suffer increasingly from self-consciousness in their mutual relations. As a result, things are not seen in their true proportions. A Europe-myth and an America-myth come into being, the structure of which is determined not only by facts but also by the particular hopes and fears of the observers<sup>1</sup>. But these myths are in themselves facts. Even if they misrepresent the truth about American and European life, they are of tremendous influence as psychological realities. More important than the truth about America is what Europe thinks about America — if we view the matter from the standpoint of relationships; for Europe will be more influenced by its own picture of America than by America itself.

What, then, does Europe think about America? What does it (rightly or wrongly) consider to be American influence? The answer is relatively simple: for Europe America represents a civilization in which the motive of production has the right of way over all other motives of life. Let no one think this is equivalent to saying that America is only after the dollar. The matter is much more complicated; a mere dollar-chase would not have such far-reaching effects, nor would it ever be able to build up a civilization which fascinates high-minded men of the most diverse backgrounds. The important thing about the production-ideal is precisely that it has created an ideal of civilization which exerts moral influence. Is it not a magnificent thing to create a society in which the quantity of production enables everyone to share, at least to some extent, in the possessions which contribute to well-being? If it were not, there would be no danger

---

<sup>1</sup> M. Duhamel's new book is a particularly good example. He went to America with certain hopes and certain fears about his own civilization. He was interested in finding out what this America might mean for Europe, not what it might be *in itself*. The result is his *Scenes of Future Life*, the title of which is by itself a confession.



of Americanisation of Europe or any other continent. As a matter of fact it is a powerful, dynamic ideal which attracts some of the best minds of Europe as well as of America. There is even the pathos of a new religion in it ; it may be discovered in Rotarian speeches or in the addresses of American politicians. Mr. William Allan White's words quoted by Francis Miller and Helen Hill are of the genuine sort : " ... As the king waved aside the priest, and as the barons dethroned the king, so the Commons, dominated by business, dismiss the old barons, and the world moves up to its new position... It is the golden quest of humanity, the quest followed since the dawn of time... Business conjures with the ancient wand to witch away the monster, so a new epoch comes to mankind ".

Rightly or wrongly Europe considers this to be the authentic voice of America. Says M. Duhamel : " No nation has as yet given itself more deliberately to the excesses of industrial civilization. If one would imagine that the stages of this civilization constitute a series of experiments made by some malign spirit upon animals in a laboratory — North America would seem to be the most cleverly intoxicated of all."

Most Europeans would agree with M. Duhamel's statement of fact. Many, however, would quarrel with him about his qualifications. I am even inclined to believe that those Europeans are at present in the majority who would interrupt M. Duhamel by exclaiming, " But that industrial civilization is precisely what we want ! We want it to change the face of the old continent, to bring prosperity to its poverty-stricken classes, to spread general well-being as surely as it has been done in the New World." There are then two different European reactions to America ; they come from two different types of mind : on the one hand the technical and economic, represented by employers and employed alike who study American methods and who advocate rationalisation, and on the other hand the cultural, represented by those who would resist Americanisation because they see in it an attack upon the elements of European life which they value most.

It is unnecessary to decide which of these groups represents

the real Europe. It is, however, important to distinguish between them because only by so doing do we understand what Europeans fear in Americanisation. It is not first and foremost the economic expansion of America as such ; it is rather the American conception of civilization, which is inseparably connected with such expansion, that puts them on their guard. Here again M. Siegfried has found the clearest formulation. At the end of the article quoted before he says : " What, finally, do we wish mankind to stand for, the individual as a thinking unit, or as a unit of production ? If today or tomorrow the human race prefers to be well-equipped, comfortable, with a high standard of living, the answer is clear : it will follow Ford and Hoover. We make no mistake about it ; we know perfectly well that, for the present, it is on the American plan that the world is revising its estimates. Yet, if humanity is ever again preoccupied with the question of the individual, his thoughts and his right to think for himself, irrespective of economic production, then it will not be talk about refrigerators, vacuum-cleaners and efficiency that will move the world. Old passions, now unknown in new and prosperous countries, may win again the hearts of men ". M. Siegfried's diagnosis is perhaps a little too pessimistic as far as " the old passions " are concerned. The old passions are there all the time. They are there in Europe as well as in America. Even if they are now forced to be an undercurrent rather than the main stream, they have to be taken into account.

What precisely are these old passions ? After all there is only one : it is the passion for freedom, the passion which makes Dostoievski say to his imaginary audience of civilized and scientific moderns : " Why, honoured gentlemen, should we not with one stroke destroy the whole reasonable business, and send all logarithms to the devil in order to live according to our own foolish will ? — And all that for the simple reason that man, whoever he is, always and everywhere loves to act as he likes and not as reason and advantage command ".

There is a deep suspicion on the part of Europeans that a truly efficient and truly rationalised civilization, built on the principle of the greatest well-being for the greatest

number, means the death of those things which make life most worth living. For such a civilization must pay a price for its well-being. It can only arrive at its goal by the levelling of differences, by the subordination of men to the process of production and by the tyranny of the material goal. It must become an externalised civilization, in which quality is overruled by quantity, the intensive by the extensive. "The genius of modern civilization is a simplifying genius". It exalts humanity at the expense of man. It creates general well-being at the expense of personal character.

Is Europe thoroughly prejudiced if it maintains that American civilization contains these dangers? It is and it is not. It is if it believes that America stands alone in advocating the "ant-hill" type of society. Let us not forget that Dostoevski's denunciations of the ant-hill, of the purely rationalised civilization, were directed against Europe rather than against America. But Europe is not prejudiced if in the present world-situation, in which America has been blessed or cursed with an immense power of an economic and political nature, it believes that the American influence is the strongest influence in the world making for a type of life in which people "will live from week-end to week-end".

But if Europe, in speaking about "Americanism", aims not only at America but also at many tendencies in its own life which run parallel to the American influence, has it then any right to identify America as a continent with one particular type of civilization? It has this right, because nationality, be it only nation-wide or be it continent-wide, means something. America and Europe are not only geographical notions; they stand for certain cultural realities which are dynamic in shaping the thought life of men. But a word of caution is needed. Whatever we say about Europe or America does not necessarily apply to Europeans and Americans, for there are many American Europeans and many European Americans, and there are even those in both continents who do not belong to any classification.

Christians ought to belong to the last group, for their citizenship is in a world which transcends both continents.

Their job is never to identify themselves completely with any given human ideal of civilization. They are, therefore, the ideal reconciling influence, for they try to see both Europe and America in their relation to an eternal goal, which is the Kingdom of God. They do not believe in the sacredness of any continental tradition, for their loyalty is to a living God. It is their difficult task to protest against the worship of European individualism as well as of American collectivism. But if, by so doing, in both continents they remind people of a greater freedom and a greater unity, which consist in a common loyalty to their common Creator, they do more than anyone else to bring Europe and America together.

The tragic paradox of European American relations is that the nearer we get together in superficial ways, the further we seem to get away from each other in the deeper things of life. How else can we hope to gain a basis for understanding unless we try to find it at the deepest possible point — that is in a common return to the Gospel? It would seem that today European Christians and American Christians are further away from each other than any other groups in the two continents. This is natural, for the reason mentioned before, namely that the deepest differences appear when we dig deep. But it is at the same time a situation which ought to challenge every European and American Christian to enter the struggle for unity of spirit, which will enable them to stand together for a civilization neither European nor American but Christian.



## A Chinese view of the United States

P. C. HSU

In spite of the high cost of living in the United States and the long distance, more Chinese students go there to study than to any other country in the West. Why are they so much attracted by America? The obvious answer is, the friendly feeling that has existed between the United States and China. The open-door policy of America has often served as a check to selfish ambitions on the part of other powers in China. America is the only great power which has had no concession in China (the American concession in Shanghai existed only for a short time). America was the first country to return the indemnity fund to China; all this may be said in her favour. There is, of course, the Chinese Exclusion Act, and it is true that America, together with other nations, sins against China by enjoying the privileges of the so-called unequal treaties; but all these things do not seem to mar seriously the picture of friendliness and harmony between the two nations. The similarity of the educational systems of the two nations, the fact that Chinese students have very little language difficulty in America and that most of the missionary schools that send students abroad are supported by American funds, are also reasons which may be given.

However, I believe there exist other reasons, which are more fundamental than those mentioned above. Americans primarily believe in action; they are practical. This practical bent is essentially in agreement with the spirit of Chinese culture. Visitors from "older" nations in Europe usually laugh at the Americans for their feverish desire for action. The former say that in order to act you must first think. While this is to some extent true, they seem to forget another important truth: that thought must not be divorced from action, and that the two must go hand in hand. This is why China, the oldest nation, happens to agree with the youngest in emphasising the instrumental and pragmatic

nature of thought, which explains why John Dewey has such a large following in China.

The emphasis on action may be equally true of some older nations, such as England, but America has another attractive virtue ; she is not sophisticated, she is naive and frank. Take any student group in America ; they may have done little thinking and may be even arrogant, but they are naively so. Point out their mistakes if you can, and they will gladly give way to your superior knowledge or insight. In other words, the very youthfulness and inexperience of the Americans is a gain.

Naturally America has its flagrant vices. Of these the materialistic outlook on life, due to the excessive development of material civilisation, and racial prejudice, particularly as exhibited against their own countrymen, the negro race, head the list. The breakdown of moral standards and of religious faith is the natural result. As some critics have put it : " The Americans have all the decaying signs of the Roman Empire, only the Romans did not have as much racial prejudice ". Where are the redeeming features to be found ? In my opinion there is no problem more urgent than this for American youth to solve.

The practical bent, youthfulness, material interest and racial prejudice — all these characteristics are to be found in American Christianity. The Social Gospel, institutional Churches, Y.M.C.A. activities, dependence of Christian enterprises on the rich, the inability of many ministers and pastors to break down the barriers of racial prejudice — all these things can easily be called to mind. There wheat and tare grow together in the same Christian field, and those who come to reap must distinguish and divide. The same is true with regard to American civilisation as a whole.

Many Chinese students, Christian as well as non-Christian, have been disappointed in America, and some Christian students have even lost their " faith ". This is a very complicated question. Some of them have come to this on account of some unfortunate personal experience they have had. Others are dispirited, because they have never had real contact with the " better side " of America and of

American Christianity. Out of my personal experience I wish to mention two things in concluding my article : first, a summer vacation spent in any country place will convince a stranger that big cities such as New York and Chicago are not really American. The rural American community is peace-loving, friendly and honest. Secondly, in big cities as well as rural communities, there exist real " Christian homes ", where love, unselfishness and the spirit of cooperation reign. These are the true custodians of American Christianity. Further, the habit and spirit of generous giving to noble enterprises, especially on the part of Americans of meagre income, must be regarded as a redeeming feature of American civilisation and Christianity.

## THE STUDENT WORLD CHRONICLE

### A German View on the American-European Conference at Frankenforst

At the end of last summer term a conference<sup>1</sup>, took place near Cologne, which was significant for our own Movement and revealing as to the present world-situation. A small group of students from the United States and Europe met, under the auspices of the W.S.C.F., to exchange ideas on the characteristic trends of thought in the two continents. America, by her participation in the War, has become entangled in the destinies of Europe more than she suspects ; this is increasingly realised, not only in the nations against which America fought, but also in the nations which were formerly her allies. In Europe, after an enormous waste of forces, there remain a million burdens to be borne by our children and grandchildren. Is it surprising if Europe feels suspicious of the only country which came out of the war with more power and wealth, and to which much of Europe's income for generations is to flow ? Can the cultural relations of the continents remain uninfluenced ? Europe wonders if America's material prosperity is not due less to her own efforts than to the swing of the political pendulum. The economic " Americanisa-

---

<sup>1</sup> Compare *The Student World*, October 1930, p. 411.

tion " of Europe has brought with it a cultural " Americanisation ", to which Europe's precious cultural inheritance is being sacrificed. Hence many Europeans awaken to consciousness of the excellences of a thousand-year-old culture, and with this arises a pride not free from presumption ; while many Americans look down on European conditions as simply narrow and obsolete.

At Frankenforst we were not the first to discover that the differences between the American and European attitude of mind have deep roots. Yet it means something, if a few individuals from both sides undertake to examine together the realities of the situation. Every one of us learnt something useful during the days at Cologne. We first tackled the *sources* of our knowledge about each other ; the easiest sources are not always the purest. The press on both sides has been responsible for grave distortions. Partial knowledge is dangerous : one does not come to know the spirit of the war-time generation in Germany by reading " All Quiet on the Western Front ", nor does Judge Lindsay give us the right idea of American youth as it is today. We then discussed the most burning questions of the day, such as *war, the social problem, race, confessional questions*. The Americans were more ready than most of the Europeans to believe in unconditional peace ; no Christian could ever assume arms. The Europeans thought the question more complex ; should the German Christians allow a wave of Bolshevism from the East to invade their country ? There is sin in a certain kind of pessimism — America is right in reminding us of this truth — but is there not also a dangerous optimism ? We must do our utmost to prevent a repetition of the events of 1914, but we should ask ourselves if we do not at the same time overlook other pressing tasks.

On *the social problem* there was again a great difference in the points of view. In America, where men can still rise in the social scale, it may be possible to reconcile the interests of workers with the capitalist system. But in Europe, with its limited space, the class-struggle cannot be decided in the same way. On the Continent of Europe the Labour Movement has unfortunately come under the influence of Marxism, resulting in atheism and materialism. We do not now think, as formerly, that the Church, to preserve its own purity, must not identify itself with the prevailing conditions, and we recognise the partial responsibility of the Church for the break-away of the labouring class from Christianity ; but the Church is unable to atone for its past omissions, because most workers regard Socialism as identical with Marxism. In this relation it is evident that the emphasis laid in Europe on the theoretical consideration of these problems is not simply to be explained as a valueless hobby.



Behind all these discussions there were differences in our deepest philosophic and religious attitudes. In no country has the 18th century philosophy, whose ideals mark the crest of humanism, had so much influence as in the United States. But in Europe the Christian faith is breaking away from its deadly alliance with humanism. Man is beginning to confess once more the transcendence and sovereignty of God, and to be vividly conscious of the difference between His message and His spirit and all human ideas and activities. Hence the insistence on the necessity of *faith*. It is comprehensible and often our fault if, by the other side, all this is taken for nothing but a denial of human power. But as a matter of fact it is the strongest position of all ; only when men cease to trust in their own goodness does God's promise become the never-failing source of power. Thus it becomes clear that the final purpose of God cannot come to fruition in this world. Expectation of a world to come regains its original significance. This is something quite different from a selfish dream of happiness, or a cowardly running away from present tasks ; only a faith that is superior to sin and death can face present difficulties without self-deception.

Does this mean that we must rate the European attitude higher than the American ? Certainly not, in so far as it is a *human* attitude. We cannot say whether Christ's influence is stronger in American activism or in European theology. This question is beyond human answering ; we may be glad that we are able to learn from one another. In this direction the Federation offers an exceptional opportunity, which must not be missed. We Europeans have heard the appeal to Christian action. It was the strongest note that came to us from overseas. We do not know whether our words have had any similar meaning for our American friends. It would seem that changes are taking place ; in America scepticism is spreading. No country in the world is free from internal dissolution and moral deterioration. In face of an uncertain future and oppressed by the sense of their own failure in the past, the European Churches have learnt to build afresh on the New Testament message. Perhaps the time is coming when this message will assume a new significance in America also.

Hermann SCHLINGENSIEPEN.

## Some Recent Books on America

## I. GENERAL.

ANDRE SIEGFRIED.

**Les Etats-Unis d'Amérique.**

Paris : Librairie Armand Colin.

(in English : " America comes of Age ")

One of the very few books on America which is equally praised in America and in Europe. The writer is a French Professor of Economics who has travelled extensively in America and who is a member of the Executive of the French Student Christian Movement.

GEORGES DUHAMEL.

**Scènes de la Vie future.**

Paris : Mercure de France.

A very one-sided but clever and well written picture of America as our own future. America judged from a French individualistic view point. An important book in the discussion between Europe and America, but not to be taken too seriously as a true description of American life.

PAUL MORAND.

**New York.**

Paris : Flammarion et Vaillant.

An entertaining but somewhat journalistic description of New York, which plays up those aspects of New York in which it is different, not those in which it is similar to the European capitals.

LUCIEN ROMIER. **Qui sera le Maître — Europe ou Amérique?**

Paris : Librairie Hachette.

A presentation of the points at issue between Europe and America. The book is better than the title.

JOHN HERMANN RANDALL.

**Our Changing Civilization.**

New York : Stokes Company.

A keen analysis of the sociological changes in modern life, by a professor of Columbia University.

FRANCIS P. MILLER AND HELEN D. HILL.

**The Giant of the Western World.**

New York : Morrow and Co.

A study of the many effects of America's economic and social power abroad by the chairman of the World's Student Christian Federation and Mrs. Miller. See the review in this number.

**Anthology of American Negro Literature.**

New York : Modern Library.

A splendid collection of the very best of Negro literature, poetry, theatre, essay, etc., which gives an idea of the Renaissance of Negro art in America.

R. S. AND H. M. LYND

**Middletown.**

New York : Harcourt Brace and Co.

" A pioneer attempt to deal with a sample American community after the manner of social anthropology ".

Not merely impressions but the facts about the economic, social, artistic, religious life of a typical mid-Western town. Invaluable to check up on the many presentations which are not based on a careful study of the situation.

**II. AMERICAN THOUGHT.**

JOHN DEWEY.

**Reconstruction in Philosophy.**

New York : Henry Holt.

Not one of the recent books (1920) but one of the best to come to know the philosophy of America's foremost philosopher whose influence on educational and religious thought is still growing.

WALTER LIPPMANN.

**A Preface to Morals.**

New York, Macmillan.

A brilliant and widely discussed analysis of the two main aspects of the modern situation, the break-down of the traditional Christian conception of life and the sociological disruption. Although weak on its positive side, this book is essential for a study of the present position of younger intellectual America.

NORMAN FOERSTER AND OTHERS. **Humanism in America.**

New York, Farrar and Rinehart.

A symposium by the leaders of the literary humanists, that is, those who reject the naturalism and positivism prevalent in much of American thought and literature. Chief among them are Irving Babbitt and Paul Elmer More. A first sign of dissatisfaction with the " scientific obsession ".

JOSEPH WOOD KRUTCH.

**The Modern Temper.**

New York : Harcourt, Brace and Co.

A very candid and extremely well written analysis of the Modern Temper, that is to say the state of mind of those younger intellectuals who have proceeded from positivism to pure scepticism. An illuminating discussion of the "disillusion with the laboratory" which ends in a gloomy confession of a sense of frustration.

WILLIAM P. KING AND OTHERS.

**Behaviourism.**

London : S.C.M.

A symposium in which psychologists (such as MacDougall) and theologians (such as Bishop McConnell) attack the presuppositions and conclusions of Behaviourist psychology, of the more extreme "Watsonian" and the more mitigated "Columbia" variety.

## III. RELIGIOUS THOUGHT.

WALTER HORTON.

**Theism and the Modern Mood.**

New York : Harpers.

An attempt to answer the challenge of religious humanism (which is a pure immanentism) to theism. The first chapters give one of the best analyses of the present religious situation which has yet appeared.

JUSTIN W. NIXON.

**An Emerging Christian Faith.**

New York : Harpers.

Another analysis which also leads to the statement of a theistic position as conceived among the more progressive modernists.

WILLIAM ADAMS BROWN.

**Beliefs that Matter.**

New York : Association Press.

A statement of the modernist position as held by those who believe in the possibility of combining a Christocentric faith with the results of modern science.

A. EUSTACE HAYDON.

**The Quest of the Ages.**

New York : Harpers.

The outstanding presentation of the humanistic position, (not to be confused with "literary" humanism, for this religious



humanism is frankly naturalistic). A presentation of religion in terms of social values, which exerts great influence, particularly at Chicago, where the author is professor.

REINHOLD NIEBUHR.

**Does Civilization need Religion?**

New York : Macmillan.

A discussion of the relationship of Christianity and social life by a young professor of Union Theological Seminary who is an outstanding spiritual leader in the Student Christian Movement and who combines social passion with a deep understanding of the transcendent elements in Christianity.

**Leaves from the Notebook of a Tamed Cynic.**

Chicago : Willet, Clark & Colby.

Confessions of an open-minded and outspoken American pastor which throw a great deal of light on the inner spirit of the best of American Christianity.

HENRY P. VAN DUSEN AND OTHERS

**Ventures in Belief.**

New York : Scribners.

"Christian convictions for a day of Uncertainty" as they are held by a group of friends of the Student Christian Movements, including Reinhold Niebuhr, Harry Emerson Fosdick, Richard Roberts, David Porter, Leslie Blanchard and others.

H. N. WIEMANN.

**Methods of Private Religious Living.**

New York : Macmillan.

**The Wrestle of Religion with Truth.**

New York : Macmillan.

Two influential books by the leader of "empirical theology".

HARRY F. WARD.

**Our Economic Morality.**

The best of "social gospel" thought on present-day social problems in America.

W. A. VISSER 'T HOOFT.

**The Background of the Social Gospel in America.**

Haarlem : Tjeenk Willink.

An analysis of the history of Christian thought in America and of the rise of the social gospel leading up to a critical examination of the doctrine of God which underlies the social gospel.

## BOOK REVIEWS

## The Giant of the Western World

THE GIANT OF THE WESTERN WORLD. AMERICA AND EUROPE IN A NORTH ATLANTIC CIVILIZATION, by Francis Miller and Helen Hill. *Publishers: William Morrow and Company, New York.* Price: \$ 3.00.

"There was a period when the North Atlantic could properly be considered as the division between the Old World and the New. That period is over. The North Atlantic has now become comparable to the Mediterranean in the days of Greece and Rome; it is a body of water on whose various shores are to be found the different elements of a closely interrelated society. Within this area the lines distinguishing different ideas of life or different ways of living cannot be superimposed upon the geographical outlines of nations nor yet of continents. A North Atlantic civilization is coming into being, and henceforth the problems of either one of the continents which frame the Western World are problems of common concern."

Such is the thesis which Francis Miller and Helen Hill set out to prove in their passionately interesting study of the impact of America upon Europe and vice versa. The central factor in the emergence of this new alignment of the world's forces is what is commonly called the "Americanisation" of the old world. Dynamic America provides the dynamite with which the age-old structure of European social, economic and political life is blown up. With increasing momentum American civilization forces Europe to accept its standards, its concepts, its methods. The non-cooperation policy, still so powerful in American politics, appears as a sorry remnant of bygone days, if viewed from the vantage-point of economic reality. For today America's fate is closely linked up with Europe, with Europe as an investment, as a market, as a political entanglement, as a mission field. And Europe is not only linked up with America, but fundamentally dependent upon it. In politics as well as economics America holds the key to the European, as well as to the North Atlantic problem.

In chapters closely packed with shrewd observations, with amazing illustrations and well-selected quotations these truths are driven home until the picture of this new world, our own world, stands before us in its full dramatic outline. The old romanticisms and traditionalisms inherent in our view of our own culture are relentlessly pursued till they vanish in the light of cold facts. The

new picture compares with the old as the matter of factness of the New York sky-line with the graceful silhouette of a Gothic spire.

We knew about all this vaguely. We knew about the American invasion, about economic interdependence, about rationalisation and the new technical age. But never before did we feel it so acutely that the forces moulding our present-day world have so largely changed in character. There may have been worlds in which ideas, or others in which purely political realities, made life what it was. We live in a day of increasing subordination of all of life to the necessities of production. Production is great and the machine is its prophet.

Is this the last word? Is it true that "the momentary triumph of the new technical civilization is complete" and that "this system is so universal in its extent and so revolutionary in its implication for society that *no aspect of life can escape its influence*?" Is it a lack of realism to maintain that there are still powerful influences of an utterly different character which challenge the idols of the new age?

It would seem that the authors, in their desire to make us hear and see what most of us did not hear and see, have over-simplified the situation. Even if we accept every line which they have written about the rise of a new civilization "the unity of which is an economic unity" we may still ask: what about culture? What about all those purposes and hopes of men which transcend economics? Civilization and culture are two essentially different things. The first is outward; the second inward. Culture has been and may still become a power which overrules the system of civilization. We do not believe with the authors that their generalization holds for the world of culture. While a North Atlantic civilization is emerging, there is as yet no sign of a common North Atlantic culture. On the contrary: while the tendencies of outward civilization converge, the ideological tendencies diverge and this fact constitutes our tragedy, but also our hope. For it means that not all culture is enslaved to technical civilization. This has not come out in the *Giant of the Western World*. But it is also part of reality. It is that part of reality to which M. André Siegfried refers when he says at the end of an article quoted elsewhere in this number: "Old passions now unknown in new and prosperous countries may win again the hearts of men". One might even raise the question if they have not already won the hearts of many men both in Europe and America. But if this is so we must add another perspective to the one offered by Francis Miller and Helen Hill. We are thankful for their comprehensive and penetrating picture of the dominant forces which shape the world we live in. But we cannot forget that

civilization is not the whole of life. The struggle of the future is not — who will be the master : Europe or America ? (Lucien Romier) but which will be the master : technical civilization or truly human culture ? In that struggle the decisive issue will be : is culture possible unless men realise their humanity as dependent upon their creaturehood, that is, unless it is based upon faith in the Creator?

V. 't H.

### Signs of the Times

ZWISCHEN NIL UND KAVKASUS, von Paul Schütz. *Chr. Kaiser Verlag, München 1930: R.M. 5.80.*

" The dissolution of the Church in ' religion ', the dissolution of religion in secularism, the dissolution of secularism in the chaos of earthliness which recognises no law except its own — these are the signs of the times."

Such is the conclusion of Paul Schütz's account of his eventful journey from the Nile to the Caucasus and from the heights of Persia to Smyrna. A journey in more senses than one : a journey in the good old sense of adventure and rich experience, but also a journey in the spiritual realm. Both lead the author and the reader from the cosiness of the fireplace to the lonely peaks of ultimate reality. The two stories, of outward happenings and of inner vision, are perfectly interwoven. And this is one of the reasons why the book is nothing short of fascinating.

The baggage with which the travelling philosopher, Count Keyserling, went round the world was a system of refined cultural relativism with an idealistic touch. Paul Schütz has travelled " light ". He did not take with him the whole burden of Western " spirituality " and " culture ". He took just one question : the question of God and man. For him the Near Eastern world has, therefore, become a symbol of the ancient tragedy described in the first chapters of Genesis. Through it he comes to understand acutely what is involved in the *erilis sicut Deus* of the Paradise story. But the strangeness of his experience, which becomes our experience as we follow his trail, is this. It is not so much Eastern man that he comes to understand in this revealing light ; it is the Westerner, the " Christian " who appears as the real opponent of the eternal God.

Wherever the author goes, be it to the Mohammedans or the Devil-worshippers (who, by the way, celebrate Christmas more faithfully than most of us in the " Christian " nations) he finds the long arm of the Christian West, the most disruptive force in the world because it has become untrue to its God-given mission. To be sure,



the West carries a civilization with it, the benefits of which are universally greeted with joy. It carries humanitarianism, it carries even missions. But all of these are finally aspects of its deep-rooted secularism, its lust after power, its political dynamics. And the East knows it.

But if this is so, the real question is no longer the one asked from the East as to whether it will accept Western Christianity. The real question, returning like a boomerang, is whether the West worships Christ or Mammon.

This question is asked of the Western *Church*. For it is not so that the Western world consists of Christians and secularists. The Church is part and parcel of secularism. It has lost its flavour. It is nationally, racially, and economically dependent. Its very witness is penetrated by secular ideology. It is everything except prophetic and obedient to God. The individualism which tries to make up for the lack of spiritual reality at home by an enthusiasm for individual souls of the "heathen" is an escape from the real struggle. The tragedy of missions is precisely in the fact of their dependence upon Western power and Western ideology which creates a Chinese wall between them and the Eastern peoples. They are being looked upon as expressions of secularism, not as a witness to a revelation of God. They have sown in the field of ethics and philanthropy. How can they expect to reap faith? Where the Church fails at home, missions cannot succeed. They become the fore-runners of secularism.

Schütz tried to enter Turkey. No admittance for a Christian pastor. He tried the Russian frontier twice. Another closed door. But this very closed door symbolizes our real situation. The children of Western culture, be they called communism or rationalism, Russia or Turkey, force us to turn back. Turning back means *metanoia*; that is repentance. Thus the closed door becomes a divine warning. Turn back to the West, turn in upon yourselves, turn to your "Christian" Church and ask yourselves whether there is a light burning on the hill, whether there is salt in the Church or whether the Church has become enslaved by the Prince of this world.

Thus Schütz's experience becomes an inescapable question to all of us. We may discount his sometimes too symbolic interpretations of Eastern affairs or his somewhat too sweeping political views. These do not matter. The only important thing is whether he is essentially right as to the signs of the times. If he is — God help us to confess our hypocrisy and to see ourselves as we are.

V. 't H.

## Weltweite Paedagogik

WELTERZIEHUNGSBEWEGUNG, KRAEFTE UND GEGENKRAEFTE IN DER VOELKERPAEDAGOGIK, von Otto Eberhard. *Furche Verlag, Berlin*, 1930 ; Preis : RMk. 7. 80, in Ganzleinen RMk. 9. 60.

Trotz der Gedrängtheit der Darstellung gelingt es Eberhard, dank einer sinngerechten Einordnung die wichtigsten Strömungen in der modernen Pädagogik klar herauszuarbeiten. In der Laienschule Frankreichs, der Sowjetpädagogik Russlands und dem Modernismus der Türkei sieht er eine Vereinigung aller Kräfte, die für die „Menschheit ohne Gott“ wirken; aus der humanistischen Grundhaltung, die im letzten religiös indifferent ist, erklärt er die neuen Erziehungsmethoden Amerikas in ihrer Beeinflussung durch Persönlichkeiten wie Dewey, sowie die Bewegung der „*école active*“ in ihrem Empirismus und Positivismus. In den Schulgesetzgebungen Italiens, Lateinamerikas und im Fernen Osten verfolgt er die Beeinflussung und Bestimmung der Idee und der Methoden der Erziehung durch die neue „Religion“ des staatlich gebundenen Nationalismus. Besonders wertvoll und aufschlussreich ist das Kapitel über die koloniale Erziehungspolitik Frankreichs in Afrika, deren letztes Ziel Assimilation an französisches Denken ist, sowie die neue Richtung in der englischen Politik, die unter dem Einfluss der Arbeiten der Phelps-Stokes Kommission stärker auf die Erfordernisse des Lebens der afrikanischen Bevölkerung selbst eingeht.

Obwohl der Verfasser infolge seines besonderen Blickpunktes manche der Erscheinungen in etwas verzerrter Perspektive sieht (amerikanisches Erziehungsideal!), stellt seine Arbeit, soweit sie einführend-darstellend die Erziehungsbewegungen der Welt umspannt, eine wertvolle Bereicherung der deutschen Erziehungsliteratur dar. Unbefriedigend wird sie, wo es um den Kern des christlichen Erziehungsideales geht. Hier leidet sie unter dem sattsam bekannten Angstkomplex des protestantischen Mitteleuropäers vor dem „social gospel“ und dem neuen Fortschrittsglauben, die „die Mission zur Bildungsbewegung oder Wohlfahrtseinrichtung herabdrücken“.

Das soziale Evangelium wird mit Säkularismus gleichgestellt, der als „das eschatologische Hinarbeiten auf „eine neue Erde und einen neuen Menschen“ in dieser Welt“ definiert wird. Im Gegensatz dazu steht der Säkularisierungsprozess, „in dem das Weltleben die Klammer der mittelalterlichen Einheitskultur löste und seine Eigengesetzlichkeit erlebte“, ein Prozess, der natürlich als Ausgangspunkt des Protestantismus begrüßt wird. In dieser Gegensatzung liegt nicht nur die Schwäche des Buches, sondern unserer Ansicht nach die Schwäche des festländischen Protestantismus überhaupt.

Keinem zutiefst vom Geiste Christi erfassten Menschen kann es einfallen, die Jenseitigkeit, das Anderssein Gottes zu leugnen. „Ihr werdet sein wie die Götter“, ist wahrhaftig die Stimme des Bösen. Dass hier der Fortschrittsglaube, der angelsächsische Kulturoptimismus viel gesündigt hat, ja vielfach an den tiefsten christlichen Wahrheiten vorbeigegangen ist, steht ausser Frage. Aus diesem Grunde jedoch angelsächsisches Christentum, amerikanischen Weltglauben zu verurteilen, zeigt von einer Oberflächlichkeit in der Beobachtung, einer starren Haltung im Vorurteil, die christlichem Geiste zuwider ist. Denn gerade in dieser angelsächsischen Welt gibt es wie nirgends sonst Christen, die nicht nur den „Säkularismus“ sondern auch den „Säkularisierungsprozess“ überwunden haben, gottbegnadete Menschen, die so völlig in Gott leben, dass sie das Böse nicht ertragen können, selbst wenn weltliche Konvention es rechtfertigen scheint. Für sie gibt es keinen Kompromiss mit einer Weltlichkeit, die sich vor Gott verschliesst, keine „Schuldfrage“, da sie wissen, dass wir alle zutiefst in der Schuld stehen. In der Gnade haben sie erfahren, was Gott in Seinem Sohn verkündigt hat: dass Er ständig an der Welt arbeitet, dass Er nicht nur die Erlösung des Einzelnen, sondern der Menschheit will, und dass Seine Erlösungsbotschaft nicht allein jenseitig ist, sondern an jeden Christen die Forderung stellt und ihm in der Gnade zugleich die Möglichkeit gibt, in letztem Opfer, in einer Reinigung von aller Eigenwilligkeit für die Erneuerung der Welt, *dieser* Welt, im Sinne der Gotteskindschaft zu wirken. Das hat nichts mit einem utopischen Zukunftsbild der Welt zu tun, es bedeutet unendlich mehr: die völlige Unterordnung des Menschen unter den Willen Gottes. In tiefster Gnadenerfahrung wird der Mensch zum Werkzeug, zum Knecht Gottes. Erziehung in diesem Sinne ist tatsächlich Erziehung zum Pazifismus, zum unbedingten Ringen um soziale Gerechtigkeit, zu neuen menschlichen Gemeinschaftsformen, ist aber vor allem Erziehung zu Gott. Und nur in diesem Sinne kann christliche Erziehung in letzter Unbedingtheit Weltmacht werden, sei es in Europa oder in Amerika oder im Fernen Osten.

W. K.



## Notes on Contributors and Articles

JOHN BENNETT has recently gone from Union Theological Seminary to Auburn Seminary where he is an assistant professor of Christian Theology. He is closely connected with the American Student Movement. Of his article he writes : " I am afraid that occasionally I handed bouquets to my friends — such as Niebuhr and Horton — naming them, and pilloried other friends and ' enemies ' without naming them. It was something like Dante's dream to sort people out."

HENRY P. VAN DUSEN is an assistant professor of Systematic Theology and the Philosophy of Religion at Union Theological Seminary. For a long time he has been active as one of the most influential leaders of the American Student Movement in which he served as a national secretary and as a speaker in the colleges and at conferences. He is the author of : *In Quest of Life's Meaning*. During the present academic year he is studying at Edinburgh University.

ERNEST THOMAS, D. D. is field secretary of the Board of Social Service and Evangelism of the United Church of Canada.

KIRBY PAGE is well known as a leader of social Christian thought and action. As editor of *The World Tomorrow*, as associate of Sherwood Eddy in the peace movement and as author of many books (*War, its Causes, Consequences and Cure* ; *Jesus or Christianity* ; etc.) he has contributed greatly to the awakening of the Christian conscience on matters of social and international justice. His influence is a proof that " Complacent and Cynical America " is not all of America.

HELEN HILL is a Ph. D. of the University of Chicago, contributor to many magazines such as *The Atlantic Monthly* and co-author with Francis Miller of *The Giant of the Western World*, a review of which appears in this number of *The Student World*. She is in private life Mrs. Francis P. Miller.

DAVID R. PORTER is executive secretary of the Student Division of the Y.M.C.A. and a member of the Executive Committee of the World's Student Christian Federation. His many years of contact with students both in America and elsewhere make him an ideal interpreter of the contacts between the American Student Movement and the other nations to which American students have given so much of their resources in men and money.

NORMAN MACKENZIE is teaching in the faculty of Law at the University of Toronto. He represented the Canadian Student



Movement at the General Committee of the Federation at High Leigh. He has degrees of Dalhousie and Harvard Universities.

P. C. HSU is at present a secretary of the World's Student Christian Federation. He was, until recently, on the staff of the Faculty of Theology at Yenching University. In America he studied both at Union Theological Seminary and at Columbia University.

HERMANN SCHLINGENSIEPEN is teaching at the Faculty of Theology at Bonn (Germany).

The new cover-design has been drawn by Fritz Lometsch of Kassel, an artist who often collaborates with the Furche Verlag in Germany. It represents modern German ideas of book decoration. It is hoped that there may be as much agreement between readers and editor about the attractiveness of the new cover as there was between them about the lack of attractiveness of the old one !

The next three issues in 1931 will deal with the subjects :

Second Quarter — *The Message of the Federation*

Third Quarter — *A Preface to Christian Morals*

Fourth Quarter — *Christianity and Communism*

More detailed leaflets for propaganda of *The Student World* in 1931 can be had by application to our office.

# STUDENT CHRISTIAN MOVEMENT PRESS

## THE JESUS OF THE POETS

An Anthology compiled by Leonard R. Gribble. 4s. net.

'An anthology of this kind has long been wanted... It is a devotional book with a twentieth century outlook and vision and will grow in favour with the years.' — *Public Opinion*.

## A GARDENER'S PRAYER BOOK. 2s. 6d. net.

Being a few prayers and thoughts from the lessons we learn of flowers and trees in a garden. With frontispiece.

## BEHAVIOURISM

A Symposium edited by W. P. King 5s. net,

## THE JEW AND HIS NEIGHBOUR

A Study of the Causes of Anti-Semitism.

By James Parkes, M. A. 5s. net.

"Mr. Parkes, in his admirably dispassionate study of the causes of anti-Semitism, comes into the arena particularly well equipped, not only with a representative bibliography, but with a keenly analytical and delightfully impartial mind." — *Jewish Guardian*.

## THE TEACHING OF KARL BARTH

An Exposition

By R. Birch Hoyle. Second edition. 7s. 6d. net.

"He has earned the thanks of the theological world for a work as effective as it is timely... A book to buy and to keep". *Scots Observer*.

## THEISM AND THE MODERN MOOD

By Dr. Walter Horton. With an Introduction by Dr. William Adams Brown. 4s. and 2s. 6d. net.

While containing a sympathetic appreciation of the positive values in the modern humanist movement, this book offers it a direct challenge.

## PATHWAYS TO CERTAINTY

By Dr. William Adams Brown. 2s. 6d. net.

This book seeks to show where and how we can find certainty in the face of modern thought and all the tumult of the contemporary world.

## THE LIFE OF A MODERN UNIVERSITY. 2s. net.

By Dr. H. J. W. Hetherington, Vice-Chancellor of Liverpool, A. G. Grant, formerly Professor of History in the University of Leeds, J. J. Findlay, M.A., Ph.D., Honorary Professor of Education in the University of Manchester, Sir Charles Grant Robertson, C.V.O., LL.D., Vice-Chancellor of the University of Birmingham, and others.

---

58, Bloomsbury Street, London, W.C.1.

L'IMPRIMEUR-GÉRANT: A. GRANCHAMP, 2, RUE DES USINES, ANNEMASSE